



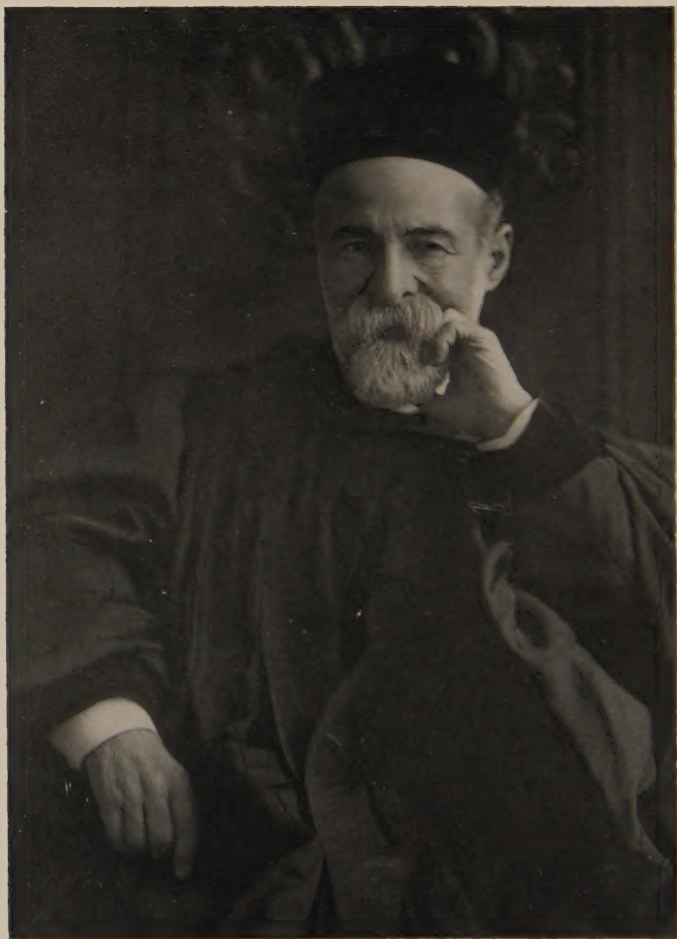
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Miss N. E. T. M.

FIFTY YEARS AFTER



FIFTY YEARS AFTER

SERMONS AND ADDRESSES

SETTING FORTH THE

TEACHINGS & SPIRIT OF JUDAISM

(THIRD SERIES)

BY

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HUMPHREY MILFORD

OXFORD UNIVERSITY PRESS

London Edinburgh Glasgow Copenhagen
New York Toronto Melbourne Cape Town
Bombay Calcutta Madras Shanghai

1924

PRINTED IN ENGLAND
AT THE OXFORD UNIVERSITY PRESS
BY FREDERICK HALL



FOREWORD

It is with a deep sense of gratitude that I send forth these 'Sermons and Addresses' (the 3rd Series) to commemorate the completion of fifty years' service in the Anglo-Jewish Ministry, which coincided with the beginning of the year 1922. The first of the Series appeared in 1909.

Most of the Sermons were delivered to my immediate congregation at Bayswater, to which I was attached as Preacher from 1892 to 1923; since which time, by the graceful compliment paid to me by the Council of the United Synagogue in recognition of my Golden Jubilee, I hold the position of its first *Emeritus Minister*.

Included in the volume are selected pulpit utterances or press references *In Memoriam*; they are intended to call to mind dear friends and fellow-workers once active in the Vineyard of the Lord, some belonging to our own community, others to the communion outside our own.

Towards the end of the book I have added a few contributions in Hebrew and English that have appeared on historic occasions.

I consider it appropriate to include in a volume 'setting forth the teachings and spirit of Judaism' such addresses, even of topical or temporary interest, as a Jewish Preacher deemed it opportune to address to his hearers.

H. G.

January 16, 1924.

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JUBILEE ADDRESS OF THANKSGIVING

AT THE BAYSWATER SYNAGOGUE, LONDON, ON
SABBATH, FEBRUARY 11, 1922

(on the completion of 50 years' Service in the
Anglo-Jewish Ministry)

IN the Jewish Calendar this Sabbath is known as the 'Sabbath of Song', for in the course of the Scriptural lesson appointed for the day the 'Song of Moses' is rehearsed in the ears of the people, that 'Hymn of Praise' which celebrated the deliverance of our forefathers from the thralldom of Egypt, and from the tyranny of its taskmasters.

Fifty years ago, on this very Sabbath, there rang forth throughout the Synagogues of this country a Song of Deliverance and Hymn of Thankfulness, in fact, a Service of Thanksgiving in common with all others of various religious beliefs through the length and breadth of this realm. It was a day of solemn contemplation, a day of relief to pent-up feeling, a day of expression of devout gratitude to Heaven for the signal mercy vouchsafed to the Royal Family and to the people of Great Britain in having suffered the then Prince of Wales, later our beloved King Edward VII, to be rescued from the jaws of death, when mortal hope had all but flown. Here was a deliverance worthy of commemoration; the favourite of the people had been redeemed, as though by a miracle, from the grasp of the grave, from the thralldom of cruel disease, from the tyranny of an almost overpowering taskmaster.

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On that very Sabbath, on that memorable occasion, fifty years ago, it fell to the lot of a young man who aspired to the ministry in the service of the Most High, one still in his teens, to deliver the Thanksgiving sermon in the venerable Hambro' Synagogue in the City of London : it was a great venture ; it was, indeed, a proud privilege.

That one-time youth stands before you to-day, mel-
lowed by fifty years' varied experience, grown grey
in the service which dated from the occasion of his
maiden sermon. He has toiled on ceaselessly and
zealously in the sacred vocation which he once embraced ;
his activities, furthermore, have been exercised during
all that period within this isle ; and he is here to-day
to record his thankfulness unto Heaven for all the
mercies and kindnesses vouchsafed to him amid the
varying conditions and difficulties of public life during
the fifty years in which he has devoted himself to the
task of serving his brethren in the eye of the Great
Taskmaster.

He feels to-day, moreover, a double sense of grateful-
ness ; for during the past seven years—one-seventh of
the period of his ministration—a double portion of
support and comfort and courage from on High was
needed for the one who toiled in the public service.
These trying years of war and its aftermath demanded
greater strength, greater faith, greater patience and hope
than under ordinary conditions. These have happily
been granted us, and we bow our head in humble
submission and deep thankfulness to the Eternal
Disposer of events, repeating with our forefather Jacob,
' I am little worthy of all the kindnesses and all the truth
which Thou hast dealt out unto Thy servant '.

And just as at that time, fifty years ago, the Thanks-

giving Service for the recovery of the illustrious Prince was held not long after the dismal sounds of the Franco-Prussian war had died away, so to-day while it demands a strong imagination to regard ourselves as actually free from the trammels of the late monstrous war, it falls to my happy lot, when peace has again followed upon war, to voice feelings of acknowledgment for mercies received, and of a gratitude and thankfulness almost too deep for words.

But differing from the occasion fifty years ago, which is now but a memory, the expressions to-day are subjective and personal, however much, or however little, they may be shared by some of those who are present with us to-day. It is for the individual character of my theme that I must claim your indulgence.

I turn for inspiration to that collection of personal outpourings of the human heart dating from olden days, the Book of Psalms, and I find my feelings reflected in the 71st Psalm, beginning with the words: 'In Thee, O Lord, do I put my trust: let me never be ashamed.' And the Psalm continues:

'My mouth shall tell of thy righteousness, and of thy salvation all the day, for I know not the numbers thereof. I will come with the mighty acts of the Lord God; I will make mention of thy righteousness, even of thine only. O God, Thou hast taught me from my youth, and hitherto have I declared thy wondrous works. Yea, even when I am old and grey-headed, O God, forsake me not, until I have declared thy strength to this generation, thy might to every one that is to come.'

'I will come with the mighty acts of the Lord God; I will make mention of thy righteousness, of thine only. O God, Thou hast taught me from my youth.'

What a significance these words have for me to-day

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on a retrospect not alone of the fifty years during which I have ministered in His holy service, but of the years of preparation anterior to my entry into the sacred calling to which I have dedicated myself body and soul. 'O God, Thou hast taught me from my youth.' This dedication began in my tenth year; it was thought of even earlier; for my training started with the direct instruction of a revered father—one who for forty-five years ministered in the Synagogue in which I received my first introduction into public life, and my education continued under devoted teachers at the training school for Jewish ministers, known as Jews' College, and at the great teaching centre of the University of London, known as University College.

Looking back I have therefore cause to rejoice, and to come recounting 'the mighty acts of the Lord God, mentioning His righteousness', His mercies in having suffered me to be so fitted in youth with that spirit of devotion to the work I undertook, and to be so equipped with the accoutrement of knowledge and instruction in the years of training, that I was enabled to discharge the functions of my high and holy office in the various congregations in which I have successively laboured.

The vocation to which I have devoted my best energies now fifty years is known to be one of the most trying, as it undoubtedly is one of the noblest; the noblest, if undertaken not simply as a profession or as a means of livelihood, but in response to an inner feeling to the call within one, desirous of rendering help to his fellow-creatures concerning the highest interests of human life. Such a vocation demands enormous energy, undeniable self-sacrifice, unlimited patience and tact, apart from as thorough an equipment of academic and

religious knowledge as it is possible for a man to acquire. And when even all this is granted, we have still to reckon with untold difficulties, harassing disappointments, vexatious situations, and sudden developments, enough to tax the stoutest of hearts, the bravest of warriors in the Army of the Lord, the most persistent of workers, even such as are not accustomed to quail in face of the most unkind attack or unrighteous criticism, or to pander, out of fear or servility, to the caprice of men in authority and power.

In spite of devotion to his calling and to the demands of duty, many a time and oft there comes to the minister of religion—to the worker in the Lord's vineyard—a feeling akin to that which prompted Moses, the meekest of men on earth, the great leader of old, to exclaim *למה זה שלחתי* 'Wherefore now hast Thou sent me', sent me on this mission, when all is so difficult, when the prospect is aught but cheering, when the visible effects of one's work are so obscure, and one knows not whether much of one's labour has not been in vain?

When feelings such as these would assert themselves, and they do naturally arise with most if not all of us, it were cowardice, sinful to despair; it behoves us to rouse ourselves, even if it be with great effort, to shake off such desponding thoughts, to redouble our energies, and reclaim ourselves to a sense of duty, and to call to mind that when we assumed the responsibilities of our high and holy office, it was (to use the words of the Jewish sage) 'not dominion, not sovereignty, but servitude that was laid upon our shoulders'.

Experience in our vocation teaches us to realise that not only the highest professions and leading positions in the world are filled with difficulties, but that Life itself is a task, and 'the way to bliss lies not on beds of

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down': 'it still bears on to new tasks and sorrows new, whether we will or no.' One thing alone is certain, and at the same time the surest source of comfort, namely, that 'the path of duty', cheerfully undertaken and honestly pursued, 'is the way to glory'.

If we have powers, if we have capacities, if we possess some virtues, if we hold possessions which others have not, it is our task to spend them—'tis often our lot to spend ourselves—for the benefit of others. 'Thyself and thy belongings are not thine own. . . . Heaven doth with us—as we with torches do; not light them for themselves; for if our virtues did not go forth of us, 'twere all alike as if we had them not. Spirits are not finely touched but to fine issues.'

This is the all-important test which the minister of religion has, in the course of his mission, to apply to himself; it is the great lesson, too, which he has constantly to impress upon his hearers: 'Thyself and thy belongings are not thine own.' An echo of the grand old prophet's words: 'Let not the wise man glory in his wisdom, let not the mighty man glory in his might, let not the rich man glory in his riches'; all these things, wisdom, strength, riches, are but trusts in man's hands to be reclaimed at any moment. And the prophet continues:

'Let him that would glory glory in this, that he understandeth and knoweth me, that I am the Lord who exerciseth loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord' (Jer. ix. 23-4). And in these things, dear brothers and sisters, he would have you delight—kindliness of judgment and righteousness in action.

These truths come home to one with a different value after fifty years' experience than they could ever have

appeared when offered by way of precept or prophecy, for they have been put to the test during all these long years, and I humbly trust that I have not been found wanting in respect of their application.

On an occasion like the present, the leading note of which is thanksgiving on my part, and in which you are good enough to join, it would ill become me to detail my experiences, vast as they have been, nor would the hour suffice for the purpose. Nor can the subject-matter of one's address on such an occasion be of an abstruse or philosophic kind, nor anything in the way of a theological disquisition; the characteristic of this occasion is rather depth of feeling than depth of thought, and therefore only a few plain and simple expressions that well forth from the heart are apposite. I would but say, that among 'the mighty acts of the Lord God, of His salvation all the day' during the years that have passed, for which I now give thanks unto Him and sing praises unto His holy Name, is the thought that I have been strengthened in the past by kind friends and advisers, who have often helped to make the crooked places plain and the rough places smooth along the path which I have trod. It behoves me, indeed, realising the nature of the none too easy path along which I have travelled to reach this great day of my life, to pronounce from the fullness of my heart, overflowing with gratitude, the time-honoured formula of thankfulness unto Heaven 'שהחיו וגו' 'for having kept me alive, and preserved me, and permitted me to reach this anniversary'.

And now to the expression of thanks for mercies received in the past, I would add the prayer in our text uttered by the psalmist, 'Yea, even when I am old and grey-headed, O God, forsake me not, until I have declared thy strength to this generation, thy might to every one

that is to come'. The point need surely not be laboured that the teachings and pleadings, the warnings and corrections of the Preacher and Minister of God are not to be of so ephemeral a nature as to suffice simply for the moment when they are listened to ; their influence has indeed to be more lasting ; they should operate in point of time long after the hour in which they are declared, and should affect a larger number than those to whom the appeal for righteousness and religious activity is primarily addressed. How disappointing, how mortifying to the worker, if this were not the case ! As the pebble cast into the water produces ever-widening circles as a result of the prime effort, so should the ministrations of the servant of God produce ever-widening circles of influence, not alone by means of his pulpit instruction and social endeavour, not alone by his educational activity and philanthropic help, but by means of that manifestation which is the epitome of all these agencies—shall I say the motive power of all these agencies ?—the conduct and character of his own life and example.

I humbly submit that it has been my endeavour to 'declare God's Word in all its strength to generation upon generation, to proclaim to every one that is to come His might' and His manifold deeds of mercy and goodness, bestowed upon man individually and nationally. How far I have succeeded in my task, 'tis not for me to say ; time and the judgment of my brethren will decide. Only let me not be judged according to the estimate of some new critic who may arise in Egypt, who knew not Joseph, nor troubled to learn of his life-long work and activities.

And for another reason do I repeat the prayer of the psalmist, 'Yea, when I am old and grey-headed, forsake

me not'. When the mind reverts to years gone by, and it conjures up the forms of those communal leaders, those great workers in our cause, now gone—and their name is legion—a feeling of anxious concern assails the one who has toiled for nigh two generations, and he requires assurance and the sustaining hope that the younger men and women of the community will, in sufficient numbers, come forward to fill the void among the veterans whose ranks are ever thinning; we have to be assured that our young brothers and sisters will not slacken in that duty of personal and material service to others, which was so characteristic a feature in the lives of their ancestors, and that they will never fail to live up to the high standard of religion and morality preached from this spot by myself and by my revered predecessor, and preached by my colleagues in the ministry generally. I would this day especially bid my younger brethren realise to the full that deep devotion to the Word of God as exemplified in Judaism, and loyal attachment to the Throne as evidenced in worthy citizenship, form a unity in the life of the Jew, which with him amounts to an Article of Faith. The truer the Jew, the more loyal the citizen.

Indeed, dear friends, apart from the duty of emphasising the tenets of our Faith and strengthening them in the hearts of my own people, it has been the dearest aim of my ministry to come in contact with the leaders of thought of other religious denominations; for I have always felt that it is a distinct gain for the world, if men, holding the position we do, enlightened each other upon their respective views concerning many of the problems in which all have an interest; if we worked hand in hand on one common platform in matters in which we can all agree, so that misconception

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and misrepresentation, more especially as regards religious doctrine and practice, should not poison the well-spring of mutual goodwill and useful co-operation among those who, as ministers of God, are looked to for guidance and instruction. Judging from events as they pass before our eyes at the present day, it is lamentable to think that Religion, or rather the religious system, still forms a barrier between man and man, a stout wall dividing off one fellow-creature from another; and while this state of things continues, I ask, what nobler mission can the minister of religion fulfil than to preach and act out the doctrine, that the aim of true religion is not to separate men but to unite them? it is not to perpetuate narrow-mindedness and exclusiveness, but to infuse liberality of heart and thought; the aim of true religion is to supply the silken cord, the tender tie, the all-embracing band which shall so knit all men's hearts together that they may come to regard themselves as brothers, children of one common Father, working, even though along different roads, towards the same goal—the uplift and betterment of society, the ideal of holy living and holy doing, the broadening of the spirit of humanity, tending to the peace and progress of the world.

If, during the fifty years that I have spoken the message, I have been able to fortify the hearts of some, to dispel the doubts of others, to soothe the troubles of the afflicted, and to revive the soul of the depressed; if, furthermore, I have been successful in interpreting the meaning of Judaism in a way that has enlightened those ignorant of its demands and beauties; if I have helped to remove misunderstanding between man and man, between sect and sect; have helped to bring home to the world at large, not the vain-glorious

pretensions of a narrow cult, but the solemn teaching wherein consist the *abiding realities of religion* and the *vital interests of human existence*; then, if I have but somewhat succeeded in these my endeavours, I at this hour offer my thanks unto God for these and all His other mercies.

And although, in the words of Holy Writ, it is prescribed:

‘A jubilee shall that fiftieth year be unto you . . . and ye shall hallow the fiftieth year, and proclaim release throughout the land unto all the inhabitants thereof,’ my prayer is not for release from work but for strength to continue my activities; my jubilee wish is that I may yet be able to offer the powers of body and mind which I possess upon the Altar of Duty, to the service of the Most High, and for the benefit of my fellow-man. And to this end I would now ask you to join with me in prayer.

PRAYER

Almighty Father! We have served Thee in the past with gladness, and therefore do we come before Thee this day with rejoicing and thanksgiving. We acknowledge before Thee at this hour that until this have thy tender mercies aided us and thy loving-kindnesses not failed us; and we crave thy help in the coming time. Cast us not away in the time of old age; when our powers do wane, forsake us not. May we not have laboured in vain in the years that have passed, and may the pleasantness of the Lord, our God, be upon us; establish Thou the work of our hands undertaken in former years; yea, establish Thou the work of our hands, which we may yet be permitted to accomplish.

Bless Thou this congregation, men, women, and children; bless all who are with us to-day to join in our celebration; guide and sustain them in every situation of life.

Bless all Israel both far and near; may they never

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forget Thee in the days of prosperity ; show them the redemption of thy right hand when the world looks askance at them.

Thy blessing, Lord, upon this land in which we dwell ; thy blessing upon our gracious Sovereign and the members of the Royal House ; guard them from all manner of trouble and danger.

Bless the parliamentary and municipal representatives of the people ; endow them with the spirit of sanity and disinterestedness, so that, eschewing party politics, they may work with a will for the welfare of the State.

O Lord, take into thy holy keeping this world of ours which is still writhing in pain after its recent travail ; may the earth be full of the knowledge of Thee as the waters cover the sea ; so that the day be not far distant when Thou shalt be acknowledged Sovereign Supreme over the whole earth in the days of the Messianic peace. Oh that zeal for the Lord of Hosts might speed the day.
AMEN, AMEN !

ON JUDAISM

I

ON this beautiful and appealing Festival, breathing as it does all brightness and joy, commemorative too of the great gift to our people (and through them to the whole of mankind) of the grand '*Ten Words*' delivered from Sinai's heights, let us renew our allegiance to the Source of all Reason and Religion, and try to understand perhaps more clearly the intrinsic merits of the Faith into which we have been born, and which we profess.

It is my intention to begin to-day a brief study of the position and claims of Judaism, dividing my theme into three parts, or rather considering it under three aspects.

My remarks are, therefore, to form a sort of trilogy, the title of the subject being as follows :

JUDAISM—A RELIGION FOUNDED ON REASON, HISTORY, AND POETRY

Let us to-day deal with the first part.

In view of the '*Ten Commandments*', rehearsed with such solemnity in the ears of the people on this day of Shebuoth, we must begin by insisting upon the characteristic differences which divide the Jewish from the later Christian and non-Jewish foundations of belief.

The dividing line between Judaism and Christianity is nowhere more apparent than in the commandment : '*Thou shalt have no other gods before Me. Thou shalt not bow down thyself to them nor serve them.*' Not that this teaching began with the Exodus from Egypt ;

it was, indeed, engrained in the minds of our ancestors from the time of Abraham ; it was simply the old truth embodied in the fuller code of Sinai—the Monotheistic idea—the belief in the One and only God which, as a purple thread, has run through the whole life of the Jewish people, individually and nationally.

This was the central idea of Jewish belief, of which the prophets had, at various times, to remind the nation ; this was the cardinal principle of their Faith, to renounce which they stoutly refused, even under the penalty of a cruel and merciless death.

‘ Hear, O Israel, the Eternal Being is our God, the Eternal Being is One ’ (Deut. vi. 4)—the infant’s creed, which it is taught to lisp forth, long before it is able to dimly grasp its meaning ; the dying Jew’s confession also, whilst earth is slipping from his view, and he is about to enter into the great Unknown.

Why then, dear brothers and sisters, is this commandment of such vital consideration for us Jews ? Is it because we are anxious to separate ourselves from our fellow-men of other forms of belief ? Is it from pride and conceit ? or is it from the conviction that there is a fundamental difference in our respective beliefs, which cannot be bridged over ? Indeed, it is so ; the Monotheistic idea inherent in our Faith is founded on *Reason*, or, to put it more precisely, is not one that clashes with our reasoning power ; whilst—we are bound to say it—the fundamental doctrine or doctrines of Christianity seem to us utterly opposed to reason, in conflict with it. We do not mean by this remark to give offence to the dominant creed of this country, but we are here to fortify ourselves and our children in the tenets of our own Faith.

I am sure I am addressing men and women who are

conversant with the leading tenets of the Christian belief, and I need but hint at them ; the belief in a *Triune* God, One in Three, or Three in One, the Great Mystery of the Christian Church, which baffles all explanation ; the *Incarnation*, and the *Miraculous Birth* ; the *Atonement* by one individual's blood for the sins of millions who have existed and of those yet unborn ; forms of belief which Christianity only clothed in a new garb, but which had existed in one form or another in the ancient pagan times or older systems of religion.

The belief of the Jew is clear on this head, concise, rational, and immediate. I should add, as clear as it is possible for any human creature to grasp the meaning of the Creator. Does not the great Jewish philosopher himself remark : אֵילוּ יִדְעָתִי הִיִּתִּי ' If I knew God, I would be God ' ? meaning, of course, that it is, indeed, impossible for the finite to grasp the infinite.

Let me put it to you, dear friends, in an honest and straightforward manner. We use the word ' God ', a word of three letters, so frequently, so glibly ; but, if pressed for an explanation, could we there and then define the expression ? we stumble as soon as we begin the definition. There are some, you know, who still believe in a Personal God, just as they believe in a Personal Satan ; but then that would only be reducing our idea of God to the huge Giant of the fairy tales of our children.

To teach the world that God is a ' Spirit ', does not bring man much nearer the truth ; moreover, there is the danger of our approaching the idea of Pantheism, and confusing Nature with Nature's God. So that, when all is said and done, the origin and source of the world's life and our life remain the Mystery of Time ;

and we are constrained to content ourselves with interpreting the meaning of the One and Only God as that unknown and unknowable Power, illimitable as to time and space, whom we worship in trustfulness, dependence, and hope.

Why, therefore, deepen the Mystery by investing it with all sorts of irrational, contradictory, and abstruse conditions ?

One is simpler than three. If human reason feels that it is able to approach the Father direct, why require an intermediary in the person of the 'Son' ? And if, as it is the nature of humanity to sin, the human subject requires forgiveness, why not have the courage to bear the guilt of your sin ? Why throw the sin and its penalty on the shoulders of another ?

We Jews have suffered much in consequence of the tenacity with which we have held to our doctrines and religious beliefs ; but time will show, if it has not done so already, that we have deserved well of mankind, if only because we have ever held aloft from the grey dawn of history the banner inscribed with the word אֶחָד 'ה 'The Eternal Being is One' !

And see, friends, what flows directly from this confession ! The God of the Hebrews being a Unity, all mankind becomes one—a unity, according to the idea of the prophet of old ; ' Have we not all one Father ? Hath not one God created us ? '

With such a maxim, writ in golden letters on the page of the Hebrew teacher, who can, with justice, accuse the Religion of the Jew with a narrow-minded, tribal, self-seeking programme ; and who can accuse the Jews themselves as being out in the world for the purpose of exploiting their neighbours of other creeds, linked together by an international bond for the purpose of

evading the best and highest duties of citizenship, so as to further their own sordid selfish interests ?

No, dear friends, it is rather the brotherhood of man that is the ideal of true Judaism ; intolerance is no part of the Jewish code, even if it be the occasional expression of some individual Jew's methods. Who knows but that if, at the time of the parting of the ways 2,000 years ago, the spirit of toleration had been exercised more effectively among our people, the great cleavage might have been avoided, and the daughter would not have strayed away from the fold of the Mother-religion. For, be it remembered, Christianity, in the real sense of the term, did not become a rival religion till some centuries later.

What a warning for all times for members of the same fold to bear with one another in the duties of communal life ; to agree to differ, and not to exaggerate difference of opinion and variety of views into real differences and dissensions.

Moreover, on the main consideration of to-day's theme—the simplicity of the foundation of Jewish doctrine, its direct appeal to each individual Jew and Jewess, the grandeur and comfort of personal responsibility, and of immediate communion with God—in face of these advantages in the Jewish religion over those of any other Faith, let no son or daughter of Israel be so mean and treacherous as to turn his or her back upon the religion of their fathers, to withdraw from the fold of the community, in order to enter any other fold.

Let them remember that the mission of the Hebrew race, the spirit of Judaism, is progressive ; it has not yet played its full part in the progress of the world. Though even now the signs are against the early advent of the ideal ' Day of the Lord ', is it too much to hope

that as a result of the terrible experience which the world has been undergoing during the past few years, the time may yet come when from the social point of view, men will dwell together in greater unity, when from the international point of view peoples will be bound together in greater unity ; so that even from the point of view of religion, all the nations of the earth shall form one bond, worshipping the Father of All in unity, in the day when ' the Eternal Being shall be acknowledged as One, and His Name shall be One '—the golden era of the world's history. Happy they who live to see it !

II

The Religion we profess, whatever the form with which it is labelled ; its ordinances and ceremonies which we observe to this very day ; the attachment with which we cling to it, the more unkindly it is assailed—all have their root in the historic idea which runs through the principles and practices of our Faith.

And when, to our shame and sorrow, we have to witness in our own community a decadence in the religious spirit of the members of which that community is composed, or a real falling off of some member or family among us, whose status and name might have proved a tower of strength to our people, to what other cause shall we attribute this sorrowful experience than to the fact that *the historic idea* in Judaism has never been implanted in their minds, or has never gained a firm hold upon them in the most impressionable years of their life ?

Have you ever realised the practical value of historic study ? Have you ever contemplated that history is the basis of so much that we have to handle in everyday life ? Without history there could be no literature ;

aye, without history, there could scarcely be scientific knowledge or scientific discovery.

The great storehouse of Jewish History is undoubtedly the Book of the Bible ; and the orthodox believing Jew requires no proof for the credibility of the events therein recorded, or of the existence of the personages which play a greater or lesser role in the incidents of which we read in the Holy Word of the Bible.

But fortunately, thanks to the self-sacrificing labours of certain Societies and of their individual helpers at exploration, the world has now and again in modern times been startled by some remarkable results of research ; and those who would no longer rely upon the simple and naïve narration of Holy Scripture, those who even cast doubt upon the truth of this event or the existence of this or that hero, have received ample confirmation of Scripture truths by the light thrown upon them from external sources, independent of Bible authority, or of Hebraic origin. Archaeology has, so to speak, come to the help of the Jew, and has simply reaffirmed, in perhaps the most convincing manner, that which he himself has never doubted. And in this connexion it is our duty to pay a well-deserved tribute of homage to men like Botta and Rassam, George Smith, Layard and Rawlinson, Clermont Ganneau and Sayce, Hommel and Petrie.

I have, on former occasions, from this pulpit referred to some of these archaeological discoveries, of such great importance for the elucidation of Holy Writ ; it is, therefore, rather to the general effect than to the special cases that I wish to draw attention to-day. Nevertheless, to freshen our memories we might almost begin with the incident of the Flood, and say that even this event of ancient history has received corroborative

evidence from traditions of races and historians outside the circle of early Hebrew connexion. Again, the 14th Chapter of Genesis, recording the War of the Kings in the days of Chedorlaomer, has been confirmed by the discovery of Babylonian tablets not only as regards the event itself, but even as to details of the names of the Kings mentioned in that chapter.

Abraham, who came from the other side of that river which during the past few years has been on everybody's lips, is no myth ; and the Egyptian historian Manetho bears undoubted testimony to the sojourn of the Israelites in Egypt, and to the part which the Hyksos, or Shepherd Kings, played in the stirring events of the time.

Whether, as has been suggested, Moses, as a sort of Hebrew Apollo or Phoebus, gave his name to the word ' Music ' matters little ; but that contemporary Egyptian history referred to him as the leader of the Hebrew people who led them out of Egypt, is of much more interest and importance ; for to us Jews, before and since the days of the Alexandrine Philo, Moses stands forth as the most remarkable figure, wielding an influence over the hearts and minds of his own generation, which has lasted down the ages to the present hour.

We will not deny to other peoples the glamour of the existence of some outstanding figure in their own history : a Zoroaster to the Persians, and a Socrates to the Greeks ; yet to the Jew of all times, the inspiration which Moses was thought to have received from the Ultimate Source of Reason was such that, had it not been for the strength of the monotheistic idea in Judaism, Moses might easily have been regarded as a Divinity.

As it was, both the Hebrew historian of the Bible and the mediaeval philosopher of the Jews were content to assert for all times, that ' never did there arise a

prophet like unto Moses', who came into close relationship with God.

I have on occasions cautioned my hearers as to the limitations with which we should employ the expression the 'Inspired Word of God'; and I cannot emphasise the point too frequently or too strongly. Provided that the incidents and events narrated in Holy Scripture be believed by us to be authentic and real; that the general outlines have been preserved for the knowledge of succeeding generations; that even the gist and purport of the addresses and speeches have reference to contemporary scenes and actions; that the writers of these historic details had the advantage of consulting either the papyri or the clay-tablets available at the time; what more does any reasonable thinker or devout religionist require, to satisfy and to strengthen the faith within him, that what has come down to him through the ages is knowledge *inspired* from the Divine Source?

For proofs, we often have to wait tens of centuries; for a sidelight and confirmation on one of the chapters in the Book of Kings, we had to wait for the modern discovery of the Moabite Stone; for additional information respecting the Temple of Onias, we had to wait for the discovery of the Elephantine papyri of Egypt.

But, dear friends, whether we believe what past history tells, whether we await confirmation with patience or not, history can never be reversed, and what has happened remains; its effects are enduring; and he who is wise will learn the lesson from the past.

And how instructive, how vital are these lessons for the Jew! 'The testimony of the Lord is constant, making the simple wise.' If we would but heed the warnings of our past history!

Ingratitude and rebellion: these two words might

well sum up the seamy side of early and later Jewish history. The people soon forgot the debt of gratitude they owed their Redeemer on High and their leader on earth—His vicegerent; and they now and again broke out into open rebellion against both. It was so in the case of Moses, the greatest and meekest of men; the greatest, because the legislation which goes by his name has, in certain respects, never been surpassed, and in other respects is only now becoming duly recognised for supreme wisdom and practical application.

The prophets, like Isaiah, Amos, and Ezekiel, had continually to chide the people for their base ingratitude, which was the cause of their lapsing from God. The incidents around which the Feast of Hanucah revolves, the Syrian despotism and the Maccabean revolt, bring home to us at the same time the shameless conduct of weak-kneed Jews who, for their own base ends, coquetted with Hellenism, and made the lot of the loyal and firm sons of Israel all the harder and more intolerable.

The gloomy picture of Jerusalem before the destruction of the Second Temple throws a lurid light upon the condition of the Jews themselves, and their vain attempts at uniting under one leader to save their Temple and their nationality.

Such events are, alas, true enough, and cannot be doubted by the most pronounced sceptic.

How far we of to-day profit by the lessons of our past history, let the chronicles of the time say. 'Tis not for me to dilate upon the subject on the present occasion.

How far we sin in not working together for the common cause of Judaism, for the best aims of the community, and for the solidarity of each individual Congregation, let the chroniclers of the time say.

But what I would urge upon my hearers to-day is

this. If you would love your religion more dearly, if you would understand it and value it more rationally, if you would wish your children to remain attached to it, in spite of the difficulties, the allurements, the materialistic tendencies of the age, then I say, learn, if you do not know it, the varied history of your past—the history of trials and triumphs, the history of abasement and uplifting, the history of the Ghetto and the history of the world's parliaments :

‘ Remember the days of old ; consider the years of generation upon generation ! ’

III

We have on various occasions during past years dwelt upon the significance of the Jewish Prayer Book as a whole ; we have dilated on several of its important parts ; we have also touched upon its defects, if regarded as too stereotyped a production, and its consequent inability to appeal to the would-be worshipper in the endeavour to rouse him to a higher plane of thought, and engage him in deeper feeling.

And yet, perhaps, the Jewish Prayer Book has been more sinned against than sinning ; for it is frequently forgotten that the Prayer Book had in former generations to play more than one part ; it had to perform several functions, and its contents had naturally, in process of time, to become rather heterogeneous in character.

Prayers and supplications—individual and national—entered necessarily, and for the greater part, into its composition ; historical allusions or narratives found their place also in such a compilation ; Midrashic and Talmudic literature became popular through the Prayer Book ; but, in addition, and especially in the Festival Prayers, themselves rich in poetry and imagery, there

was scope for introducing reflections of the loftiest and most spiritual kind, lessons which many a preacher would do well to emphasise this very day, messages calculated to appeal to the emotions of even that kind of modern Jew who fancies he has outgrown the need for Prayer or Synagogue Worship.

The danger lay probably in the fact that for the modern Jew the Prayer Book was too full, it contained too much ; the result being that in curtailing and reducing, some of its beautiful passages went, together with those of no importance or those of an objectionable character.

In days gone by, when the majority of a community attended their Places of Worship on Sabbaths and Festivals, not by conscription or under a sort of compulsion, or for the sake of form, but out of real love and devotion to their Faith, and the longer they could remain within the walls of the Sacred House, the longer they felt that they were experiencing a foretaste of that Heavenly Sanctuary of which the lower Sanctuary was to be but a type—during those days no form of prayers was considered too long, no ritual too wearisome ; and hence, from originally a simple Service, the kernel of which is already to be found in the Talmud, the Prayer Book (if we may use the term) came to be honeycombed at almost every possible point with additions and interpolations, comprising matter of varying degrees of importance and value. Some of these parts of the Festival Prayers of old are scarcely known to those of our generation ; they are altogether omitted from recent editions, and yet (as I hinted before) in the process known as the ‘survival of the fittest’, portions of our liturgy, some productions of exquisite beauty, have vanished, together with others for the loss of which no regret need be felt.

With a view of infusing a little more reverence for the relics of our past, and of inducing some spirits among us to proceed cautiously and deliberately when it be a question of touching higher things than those with which they are ordinarily called upon to deal, I would by way of one single illustration of my theme—the poetry of Judaism—introduce to your notice in paraphrase a short abstract of a passage taken from the Morning Service of the First Day of Succoth, bearing upon the subject of this joyous Festival. It is a passage which, full of poetic feeling, has all the elements of the finest Sermon that could be written upon the subject, and yet it is one which is either entirely omitted in some or most Congregations among us, or which, if said, makes no appeal to the worshipper, for its beauties are lost or not understood, owing either to ignorance of the Hebrew language, or to the perfunctory manner in which the worshipper has been accustomed to read his Prayer Book. I would refer you to the Sermon I once preached on ‘Judaism a Dual System’, in the course of which I gave a brief outline of the main ceremonies of our Religion with the underlying spiritual teachings which they obviously inculcate.

In the passage of the Festival Prayer Book to which I allude, the old-fashioned Israelite is introduced as saying: ‘I will take on the First Day, in honour of Him who is the *first* (the *Prima Causa*) and the *last*, the “beauteous” fruit of the tree Hadar—i. e. the Citron—to praise Him who is “beauteous” in holiness; I will take branches of palm in honour of the Righteous One, even in honour of the righteous on earth, who are symbolised by the palm in the words “The righteous shall flourish as the palm”; yea, myrtle-leaves and willows of the brook will I add, . . . forsooth *one* Palm-branch and *one*

citron will I take to glorify “the Lord who is *One*, and whose name is *One*”.

‘We take the citron, resembling in shape the conclave of men of the Great Assembly, known as the Synhedrin, sitting in a circle, to discuss and pronounce judgment upon matters of Religion—the palm-branch being compared to the disciples seated in rows around, the students and scribes likened to the myrtle and willows.

‘The citron (emblem of the heart) is brought forward to teach the erring heart how to atone for its shortcomings; the palm-branch, towering above the other species—fit symbol of the backbone in the human frame—is intended to atone for the pride and haughtiness of man endeavouring to tower over his fellow-creatures; the myrtle symbolises the eye of man, and comes on the Tabernacle-festival to correct and rebuke the wanton eye; while the willow, compared to the lips, is intended to denounce the follies of conversation and the wickedness of evil-speaking.

‘Moreover, the citron, in the words of our liturgy, itself “perfect” in appearance, is to represent those “perfect” and pure in heart; the palm-branch, “graceful and splendid” in stature, points to those whose desire it is to accomplish acts of “grace and splendid” works of goodness; we take of the “sturdy and firm” boughs of the myrtle to think of those who are “firm and sturdy” upholders of God’s commands; and the “weeping” willow is not forgotten, for the world “weeps” for those tainted by the stain of sin.

‘Nay, furthermore, as the citron has scent and taste, so our people ought to combine with the performance of a precept the refreshing influence of reason and the flavour of intelligence; for, as regards the palm which is graceful and tasteful enough, we miss its scent, so

we possess men among us who scrupulously adhere to the ceremonies of our Faith, carrying them out to the letter, but yet lose the fragrance and perfume of the deeper knowledge and spiritual teachings underlying those ceremonies. Similarly it may be said of the myrtle, which emits fragrance but has a bitter taste; men are students of the Law, but their tastes and inclinations are not in accordance with the Law which they study; little wonder, then, if they ultimately become drooping and worthless as the willow, which is devoid of both taste and smell—having no taste for the practical and useful, doing little possible good (often positive harm) themselves, and shedding no fragrance over the world at large.’ . . .

Hereupon the author of this beautiful piece of liturgy (based, I should add, upon the Midrash and Talmud) breaks forth into one of those splendid outbursts of charity and liberality of heart which reveals the true spirit of Judaism.

‘As in the festal-bough,’ he continues, ‘the citron and the palm, species yielding fruit, protect the two species—the myrtle and the willow—which do not, so in the economy of the universe do the upright and the workers of righteousness protect and shield the doers of wickedness. The world is such, it contains both classes; and just as these plants of nature are held together in one common bond, so all men living in one world are interdependent, and bound to rely one upon the other, deriving help and advantage one from the other, even so far as to atone one for the other.’

The ‘interdependence’ of the peoples of the earth! What a rebuke to the insensate and rabid ones of all times, who fail to understand the meaning of this one word! Men are brought into the world for some

purpose, other than to harass and oppress one another, other than to slay and butcher one another ; they have to help one another, even to atone for one another. . . . Man's interdependence ! What a sublime and cheering thought, following so soon upon the great Day of Atonement which we have lately observed with due solemnity !

From this frame of mind and disposition of heart, there is but one step to what should be the object of all Creation ; namely, in the words of the same liturgist, who has beyond doubt caught the vein of poetry inherent in our religious practices :

לעשות אלה כאלה להנעים זמירות אלה למי ברא אלה

‘ That all creatures should join in one harmonious strain of praise to Him who is the Creator of All ’, who preserveth all, the great and the small, the high and lowly, the wise and the ignorant, the rich and the poor ; so as to prove that, in spite of diversity and variety which exist in the world, the key-note is nevertheless *harmony* and *unity*, a further evidence as it were of the leading belief of the Jew—the Unity of his God—culminating, in the fullness of time, in the Messianic idea of the Unity of Mankind !

ON FREEDOM

WITH the spring-time of the year we Jews are annually reminded of the spring-time of our existence as a people. We are about to celebrate that momentous epoch in our nation's story, the redemption from Egyptian slavery and our entry upon a new life.

Men, as a rule, are apt to hide their origin, if it be not very flattering to present conditions ; they seldom, if ever, commemorate defeats ; but we Jews, in the course of our religious year, are prone not only to sing of the glorious deeds of our ancestors and of our triumphs in the days of old, but also to utter dirges and lamentations to recall our sins and our sorrows as a people. And so, at the present season of the year, the month of *Nisan* calls to mind our condition in the early days of our history ; it comes to remind us, amid the march of so-called civilisation, that we were once slaves in the land of Egypt, and that this consideration should teach us at the present hour our duties towards our race and our duties towards mankind.

And when we think of our successive masters, first, the Egyptians, then the Babylonians and Assyrians, and the other great conquering nations of antiquity, we are reminded how these have utterly passed away from the earth, and we see their greatness only in their ruins.

But the Israelites, in spite of their vicissitudes, in spite of all their wanderings and dispersions, in spite of the auto-da-fé and the pogrom, in spite of restrictive legislation and barbaric treatment, are Israelites still,

found in every corner of the earth, and yet everywhere, in a restricted sense עַם לְבַדִּי יִשְׂרָאֵל 'a people dwelling alone', dwelling apart by reason of its distinctive rules and religious laws.

Talk about 'the Melting-Pot' for the Jew, the necessity for his absorption, or the possibility of his disappearance as a Jew in the process of adaptation or assimilation! For thousands of years he has ever stood this test; he has been purged in the refining vessel—aye, from the day when he was tried in the crucible of Egypt's 'melting-pot', and ever and anon in the course of subsequent history.

And what has been the result? Some individual Jews and Jewesses have been tried out of existence; they were weak-kneed and fainted, and thus lost to our people—but the people, as a race, has survived the ordeal. Oh, brothers and sisters, how happy and proud you should be to belong to a race that has endured so much, and has come forth from the conflict of ages so valiantly and gloriously.

Do not forget, and let the world remember, that in the interests of humankind it was necessary that Israel should live and not die; for it was destined, by early selection, to become the teacher and emancipator of the human race. 'Their own peculiar history, their sacred principles of morality, their God-given faith, their individual character, and their astounding vitality,' these will explain much of the problem, vexatious to the anti-Semite, as to the influence which the Jew of to-day exerts upon the ruling mind of the world.

Truly, then, the redemption of our people from Egypt was the great epoch of far distant days, the effect of which the world has, as yet, not felt to the full. And if, during the last four or five years, the world has received

a rude shock ; if a cataclysm supervened which may well be said to mock at the term 'civilisation' ; if the incidents of vile warfare have been such as have never occurred in the history of the world ; if the human subject sank lower than the level of the beast that perisheth—surely, this is but another evidence that the mission of the Jew has not yet attained to its fullest limits ; the Jew himself, either through his own fault, or through the difficulties thrown in his way by others, has not finished playing his role in the great drama of the world's history.

The message went forth on that memorable night of old (which the Jew with any spark of Judaism in him observes even to this day by a family celebration), that the Lord would go out into the midst of Egypt, and inflict punishment upon the oppressor, while He would bring deliverance to the oppressed.

The message was no myth, the prophecy no idle vision ; for Divine deliverance actually did come, and the stifled cry of despair burst forth into a triumphal song of victory and joy. In a word, this stupendous work in the land of Egypt showed forth the finger of God in history.

Who knoweth but that the trial through which the world has just been passing, and from which it has not yet emerged, was the direct outcome of defiance of Heaven's laws, the effect of avaricious greed and the lust of domination, the result of the vainglory and unhallowed ambition of flesh and blood, the evident sign of the materialism which had taken hold of men's minds, a corollary of the abandonment of the simple life and its virtues—the sins of humanity, to be debited to the account of no one particular nation, but to the world at large ?

And who knoweth but that the Russian and German

Empires are now undergoing, in an awful manner, the refining process of punishment which, as coals of fire, they have heaped upon their heads, in consequence of the systematic cruelty and brutality which, in past ages and in more recent times, have been dealt out to the Jew who sought a home in their dominions?

Has the fair land of Spain yet recovered from the effects of the cruel edict of Ferdinand and Isabella, which in brutal fashion expelled from her shores the sons and daughters of the people that had served her so well in the palmy days of her prosperity?

The life of the individual is made up of bitter and sweeter experiences; light and shade, sunshine and storm, dullness and brightness, these do ever alternate; and so afflictions and trials are also the lot of nations; they are sent in furtherance of the Divine Scheme, in the interests of Justice, in the fullness of Heaven's Mercy.

By such alternations we, too, as a people, have been melted down, but not melted out of existence. God has trained us in the past, and trains us still, to render us fit to belong to the noble band, styled 'the hosts of the Eternal Being'.

But, dear friends, *noblesse oblige*. If, as Jews, we possess certain spiritual and religious advantages, we also have certain fixed and determined obligations. The life-giving and vitalising power of our Faith calls for unflinching loyalty and devotion to that Faith.

How comes it, then, I ask, that there is so much apathy, such infidelity, so much apostasy to be noticed in the present generation of our people? They have stood the trial for so many thousands of years, and now they flinch from their duty towards their people, towards their Religion. The motto 'rich as a Jew' may still

have some application in fact ; but ' true and constant as a Jew ' is no longer the boast which at one time could not be challenged by the world.

Day by day we hear of sons and daughters of Israel selling their birthright for a mess of pottage—and the monstrous War has favoured the traffic,—Jews and Jewesses with so little love for their Faith, and so little regard for their parents, that they contract matrimonial alliances with those not of their Faith, and so turn their backs on their time-honoured history and on the beautiful traditions of their race. Shame on them, for they deprive themselves of the joys and comforts of a Religion that in its foundation is of the simplest character, making no impossible demands upon their reason, such as is the case with other creeds !

The Jew need never be ashamed of his record in the past ; let him but live up to it in the present. We, too, have had our princes, poets, and philosophers ; we have given to the world musicians and painters ; and the warrior-spirit of the brave Maccabees still coursed through the veins of the Jew in every part of the world during the recent nightmare of a terrible war. May that heroic spirit never die out of the heart of our people !

And as for the key-note of the Jewish National Festival of which we are reminded with the advent of the month of Nisan, viz. Freedom. Let the freedom-loving spirit of the Israelite urge him to take his fullest share in the practical measures to render the lot of his fellow-man one of greater freedom and self-development, for the benefit of society and for the progress of the world.

We need not be Socialists, much less Anarchists, to be humanists—to have observed the greed, the heartlessness, the silent oppression, that have been going on in

the world around us during the past, the effect of which has been to deny to men and women opportunities to enjoy the freedom of body and mind which is the noblest heritage of the human subject, for—

Even the name of freedom is a jewel
Of mighty value ; and the man who has it
E'en in a small degree, has noble wealth.

The social fabric of to-day would rest on a much firmer foundation, the unrest in the industrial world would be reduced to a minimum, the relations between capital and labour would be more harmonious, the upper and lower strata of society would come more frequently into closer contact, if the admonition of one who was once a great social worker were heeded :

‘ Let large thoughts drive out small jealousies, and great passions rout petty suspicions.’

Moreover, dear friends, in matters of religion, let us not deny to others the freedom of mind which we would exercise. We Jews are so well acquainted both with the word and the thing, *Toleration* ; yet we frequently omit to grant to our fellow-Jews that very spirit of tolerance, for which for centuries we have been begging—often without effect.

The unedifying controversies occasionally waged in the Jewish Press on religious matters will surely bear out what I have just said. No, dear brothers and sisters, religion, any form of religion worthy the name, should, as with a silken cord, hold men together, not divide them off one from the other as by an iron wall.

And now, friends, to pass by an easy transition from mind to soul. The soul has been compared to a ‘ commonwealth ’. The ruling power is in the hands of its various sensations and emotions, some good, some evil. Each of these would at times gain an influence and

endeavour to assert its authority over the others. Often the baser would hold in subjection the better impulses of our natures, were it not that they are held in check, and kept under control, for the well-being of the entire commonwealth. Let, therefore, your soul not lose the freedom which belongs to it ; let it not suffer itself to be enslaved and held in bondage by considerations and purposes which are bound to exclude the higher and nobler aims of existence, making for a fuller life than that produced by the petty, selfish, fleeting concerns of the moment.

If we would be free, if we would be happy, it suffices not that we be free in body alone, but that we be free in mind and spirit also, unfettered as regards that soul which is the essence and true life of our microcosm—our little world—enduring without end, and exercising its influence unto eternity. •

Let us listen to the voice of Reason and to the voice of Religion, and Life will derive its continuous happiness from ‘ the soul’s calm sunshine and its heartfelt joy ’.

Men talk of beauty—of the earth and sky ;
But there is a beauty that can never perish—
Vainly ye seek it who in *Sense* alone
Wander amid the sweets the world hath given :
Vainly ye who make the *Mind* the throne—
While the *Heart* bends—a slave, insulted, driven.
Thou who would’st know what beauty this can be,
Look on the brightness of the *Soul’s* deep purity.

It is the sterling Jew that prays with deepest emotion :
‘ O my God ! the soul which Thou gavest me is pure ;
Thou didst create it ; Thou didst form it ; Thou didst
breathe it into me, and Thou preservest it within me.
So long as this soul is within me, I will render thanks
unto Thee,’ for all Thy mercies and loving kindnesses,
O Lord our God, God of our fathers. AMEN !

THE SANCTITY OF TRADITION

IN the First Book of Kings, from the last verse of chapter vii, we read : ‘ And so was ended all the work that King Solomon had made for the House of the Lord. And Solomon brought in the things which David his father had dedicated.’

From how many different aspects may the words I have just read be viewed ! There is one aspect in which I would desire to regard the words of our text on this Sacred Festival. It is the sanctity of tradition, the continuity of history, the correlation between parent and child, the link between generation and generation.

‘ The work that King Solomon had made for the House of the Lord was only finished and ended.’ when ‘ he brought in the things which David his father had dedicated ’. The desire and ardent wish of David to build a house to the glory of God only culminated in the hour when his son Solomon rose up in the room of David his father, and built the house which it was in the heart of David to build.

What a grand lesson for the men and women of the world ; what a potent teaching to the whole House of Israel ! How great a source of comfort to humanity amid the mysteries of existence ! One life need not necessarily finish one life’s work, it rarely does so ; the tasks and mission charged upon one individual and one race may be distributed over more lives than one, over many a generation.

When our ancestors thousands of years ago marched forth from the Land of Egypt under the leadership of Moses, this act was not sufficient in itself to justify the

stupendous occurrences of the time ; it was but the prelude to greater things ; it was but one link in the grand chain of history, which is still forging new links to preserve the continuity of our life-story, individually and nationally.

Our life to-day, apart from the influences at work to colour our actions (I mean the undoubted influence which the present world-crisis is bound to exert upon us) —apart, I say, from such newer influences, our life to-day is the result of numberless determining causes in past ages ; it has from time to time, and from generation to generation, in one country and in another, been moulded more or less by external conditions and circumstances.

We Jews are prone to assimilate ; and in assimilating the better qualities and characteristics of our surroundings, it is but natural perhaps that we should assimilate and imbibe some of the qualities which it were better we had left alone.

Without entering too deeply into the subject, let us see how the point is illustrated in the individual life of man. It can scarcely be doubted after all that has been written and spoken on the subject in modern times, that the influences acting upon the human subject, more especially during the periods of growth, are very varied in character. We must concede that the principle of *heredity* counts for much in the constitution of the human being, physical and moral ; but on the other hand, we cannot neglect the consideration of the *environment*. Heredity and environment together can only explain the meaning of ordinary lives. In other words, *nature*, on the one hand, and *nurture*, on the other hand, are partners in the full product, which we call a human existence, exercising its activities.

To repeat, we inherit certain tendencies, certain characteristics, from our fathers and forefathers ; we have little or no control over such at the outset ; our line of action is to a certain extent predetermined ; but ' environment ' counts for a very great deal, so much so, that in the course of time the power and influence of environment may exceed the determining power of heredity, and even neutralise it. By nature, we are what we are ; by nurture and upbringing, we become what we will.

And how clearly does this principle come out in the case of racial or religious tendencies ! How faithfully we have to conserve the precious heritage entrusted to our care from ancient days ! How we should be on our guard to keep our children, to keep those who look unto us for guidance, away from the environment that poisons the growth !

It devolves upon every individual Jew and Jewess (as shown in the vision of Ezekiel) to breathe the breath of new life into the dry bones of a seemingly dead ritual ; to catch and retain something of the spirit of their ancestors of old, and thus to verify to the world that there is such a thing yet as ' the House of Israel '—' an exceeding great host '.

Amid the cruel conditions of the present War, in which religion in the abstract has become discredited and religious observance reduced to a minimum, is there not something refreshing and soothing to the heart of both parent and child in the spirit which is breathed in the following lines occurring in a letter received from one serving in a distant land, the only Jew in his company ? Does it not show how heredity and environment play their parts in the evolution of man's character, at times evidenced in his loyalty to the traditions of old ? ' I had

quite a little Seder on my own on the first two nights. I managed to hide away in a secluded nook, and with the aid of a candle and the book you sent me I read through as much of the Service therein contained. While singing *אדיר הוא* I glanced at my watch and imagined that you were singing it at the same time, for the time would be about that at which we usually read that part.'

Give me the man and woman true to the traditions of the race and religion to which they belong ! They have imbibed certain lessons and teachings ; their hearts thrill at national stories of undying interest, wrought in the days of old by their forefathers ; they are even satisfied to bear with resignation, amounting to cheerfulness, the rigours and sacrifices of a time-honoured legislation ; they stir not from their principles, even when tempted by fascinating bait, or trampled underfoot by tyrannical force. What more do such want ? They are happy, for, come what may, they recognise the finger of God in history. And what does the world want of them ? Why should the world, why should even some of their own, not so staunch, oft weak-kneed and time-serving brothers of theirs, jeer at them ? Leave them in peace, O world ! They ask neither your help nor your scorn ; their refuge is in the Lord of Hosts, the Lord God of Israel.

I cannot run through the whole gamut of duties which devolve upon us Jews at all times. I can only speak to-day in the most general terms. But this I do say : the duties and commands enjoined upon our race in the days of old, the mission for which we have been chosen, to be God's witnesses to the peoples of the earth, these are not limited to time or country ; they have to operate through all times, until it may be clearly proved that their purpose has been fully accomplished.

Are, for example, the lessons of individual freedom and the liberty of the human subject sufficiently recognised to-day ? Are the independence and security of the smaller peoples of the world guaranteed against the cruel grasp of the mightier powers ? Let the monstrous War now raging answer.

Then, I say, four thousand years since the redemption from Egyptian slavery have not been sufficient to teach the world these simple, primary, elementary lessons of human existence. When will the world learn the more complex truths of individual and national life ; when will it solve the more involved problems which call for solution in the interests of humanity, in the interests of the world's progress and happiness ?

All this clearly demonstrates that the work to be done before the Temple of the World is finished requires ages ; the House of the Lord (often expressed in terms of a human life) is not completed, or cannot be considered ended, in the course of the ordinary span of existence ; there is some work that cannot be accomplished in one generation or another—it devolves upon father and son throughout countless generations of men. A David may begin or conceive the task, a Solomon may end it. But to finish the gigantic labour—to attain the ideal of the individual's worthiness and happiness, of a people's worthiness and happiness, of the world's worthiness and happiness—it is necessary that, as Solomon of old, so each man and woman, each Jew and Jewess, every race and creed, must bring into the Temple of the world—to the daily activities of his or her individual life—those ' things which their fathers had dedicated before them '.

Let no man or woman think lightly of the pious teachings of a parent. Let not the example of time-

honoured practices and institutions be allowed to die out of the hearts of your children. There is, perhaps, even more than our sages, who used the expression, were aware of in the term זכות אבות, 'the merit of those who have gone before'. And as for the *blame* incurred by those who have lived their lives in the world, what a terrible responsibility attaches to the actions of such men and women ! How graphically expressed by the prophet of old, 'Parents eat unripe grapes, and the teeth of the children are set on edge' !

There is a sanctifying power in the chain of tradition ; there is a galvanising influence in the continuity of history ; there is a living appeal in the relation between parent and child ; and the vital spark of immortality is discerned in the succession of the generations. זכור ימות, 'Remember the days of old : consider the years of generation upon generation !'

HEBREW AND RELIGIOUS EDUCATION

FOUR words of Holy Writ shall form our text to-day. They occur in our Sabbath portion in the song which our ancestors sang at the well, as recorded in Numbers xxi. 19: *וּמִמָּוֶת נַחֲלִיאֵל וּמִנַּחֲלִיאֵל* *And they journeyed from Mattanah to Nahaliel, and from Nahaliel to Bamoth* '.

Dwelling Midrash-like upon these names, I do not take these names to-day as ordinary place-names. For our purpose they represent, etymologically, something more important, something able to teach us salutary lessons as Jews. I would remind some of you that in the Hebrew language '*Mattanah*' means 'a gift'; '*Nahaliel*' means 'an inheritance from God'; and '*Bamoth*' stands for 'heights'. And what greater gift can the Jew possess than his religion, the Holy Torah, with its lessons, injunctions, and warnings? Such 'a gift' is, indeed, 'an inheritance from God', leading man to the highest 'heights', helping him to lead the higher life while on earth, and fitting him for that life beyond, the region as well as the reward of righteousness and purity of soul. This gift has, further, the additional magical charm of binding together the members of the entire Jewish people.

For several weeks past I have had the pleasurable experience of presiding at functions dealing with the Hebrew and Religious instruction of the children of the metropolis. One week these proceedings took me due East, another due West. And I said to myself, What is the moral? What does this prove? And I answered:

It shows that it matters not in what corner of the earth the Jew resides ; it matters not where the cradle of his birth once stood ; it matters not whether we live in the East or the West of this great city, or of the world—there is one bond that knits Jew and Jew together, and that is his religion, and secondly his language.

While he is true to his religion, and while he cultivates his sacred language, the Jew will continue, as he has ever been, *the riddle of the nations, the miracle of ages*—‘ Bent, not broken ’, his motto.

Is not Great Britain showing the same fibre to the world at the present hour ? We may suffer disaster—this is inevitable ; we may be brought low ; men, women, and children may be destroyed ; but ‘ *Semper Eadem* ’ will yet be the verdict of history when this monstrous War is ended, for England and her Allies will, beyond doubt, come forth from the trial, if not unscathed, yet what is of greater importance—unsullied. And so the Jew, be he British or foreign, will in the long run prevail by virtue of his faith and practice.

He, too, has from the dawn of his nation’s story employed in self-defence an engine which has always borne him aloft. The name may be different, but the purpose was the same. The aeroplane which he employs, which he has ever employed, to assure his safety in the conflicts of existence, is not laden with death-dealing explosives, but it is lifted up on high, charged with the energy of those vital principles of true humanity and divine religion, which have helped him through all winds and weathers to keep afloat and to preserve himself alive, whilst bringing to his fellow-creatures on earth not destruction and desolation, but life and blessing.

This engine of defence is the Holy Torah ; its fulfil-

ment was Israel's mission. Has it not been in accordance with the Divine plan from the beginning that he should be banished for a time from his own land, in order that, scattered throughout the whole world, he might carry this mission unto the uttermost ends of the earth ? It is in order to impress this ideal upon our people from the very earliest years of life that Hebrew and Religion Classes are established in direct connexion with the various Houses of Prayer. At one time it was the *Beth Hamidrash*, the House of Learning, to-day it is the Synagogue Class.

That the children of the community should receive instruction in such subjects in common in institutions specially set apart for the purpose, is as old as Joshua ben Gamla, High Priest about the time of the destruction of the Temple ; and in quoting this important departure in the educational history of the Jew (for the father was originally expected to teach his own child), the Talmud exclaims, ' May Joshua ben Gamla be remembered for a blessing ! ' It was R. Yehuda the Prince who remarked : ' It is but by the atmosphere in which the school-child is reared that the world itself is kept in its place ; ' and this truth is further attested by the opinion of the heathen sage : ' Close the schools of the Jew, and you annihilate the Jewish people.'

It is for this reason that I, personally, have never looked with favour upon the practice of denationalising, i. e. secularising our Jewish denominational schools for the sake of obtaining the Government grant ; and certainly I am not in favour of starving our Religion Classes, be they synagogal or otherwise, for want of an adequate grant that should be cheerfully forthcoming from the body that ought to have at least as much interest in the Hebrew and Religious education of our

youth as in the erection of expensive structures for public worship, designed to meet the requirements of the adult portion of the community, in some instances for but a few days of the year.

Why this callousness, why this niggardliness, with regard to the preservation of that *Mattanah* 'gift'—Hebrew and religious education, which is our *Nahaliel*, 'divine inheritance', from the days of old, the only possession on earth which has the power to lead man onward in this life until he reach *Bamoth*, 'the heights', of spiritual living?

In very truth we might re-echo: Cease to teach Jewish boys and girls the language and literature and religion of their race, and you destroy Judaism. Nay more, the Jewish problem will then solve itself, for there will be no Jews left to offer a problem.

Nor is it simply the dry letter or dry facts which, in the course of training, should be presented to the Jewish child. When all is said and done, the object of religion and religious training generally is to satisfy and uplift the human soul; the purpose of specifically Jewish teaching is (in addition to this) to strengthen Jewish feeling, Jewish consciousness, Jewish brotherhood, and the sense of the Jewish mission throughout all times.

Men and women of Israel! If there be one thing in the world able and strong enough to sustain us amid the mystery of life, if there be one thing able to appease us amid the 'why and wherefore' connected with the tragedies of war, if there be one thing able to help in the difficult task of reconciling the thought of God's overruling Providence with the barbarous impulses and acts of mankind, it is *the religious spirit* in man, *the spirit of faith*, buoyed up by *historic association*.

The religious spirit it is which is continually striving with man's baser nature ; it is the spirit of faith which looks beyond and into the future, though it cannot prove and demonstrate scientifically ; the historic instinct it is which derives its hope from the past, and bends its head to the present.

This being so, what better agency can we Jews employ to strengthen in our hearts and in the hearts of our children the truly religious Jewish spirit than *the teaching of our holy language* and the diffusion of *the knowledge of our history and religion* ?

The God-given inheritance which we Jews possess from the days of old should ever rouse us to obtain the highest views of life, from which we should never allow ourselves to recede, whether we regard ourselves as individual men and women, or as members of a scattered nationality, awaiting the day when we shall come into our own—in God's good time.

For what more priceless gift, what more glorious inheritance is ours, than the Divine Law, the Torah, of which it is said *לכלם חיים עין חיים* 'The Law is a Tree of Life, giving life unto all' ? May this 'Tree' remain in our midst fresh and green for ever and ever !

JEWISH WAR MEMORIAL

[PRAYER]

ALMIGHTY GOD !

Thou dost graciously bestow upon man knowledge, and teachest him understanding ; but it is the duty of man to cultivate this gift, and to extend the advantages of education. Education of the right sort is, indeed, the anchor of the world ; without it life becomes an arid waste, humanity descends to the lowest depths.

But while all knowledge is interconnected, and the spark of intelligence may illumine every dark grove of ignorance, there is a form of instruction without which all other learning is futile ; there is a department of education without which all knowledge may become not only useless but dangerous.

By the hand of the prophet of old Thou hast declared : ‘ Let not the wise man glory in his wisdom, let not the mighty man glory in his might, let not the rich man glory in his riches ; but let him that glorieth glory in this, that he is wise inasmuch as he knoweth Me.’

And thus do we feel at this hour—at a time when the problem of the religious education of the community is again to the fore, that all secular and scientific learning will avail man nought, if bereft of ‘ the soul of education ’, which, as has been said, ‘ is the education of the soul ’. The more so is this thought brought home to us at the present day, when the world as a whole is beginning to awaken from the nightmare which for a time has deprived it of all sensibility for higher things, and obscured the true aims of individual and corporate life.

Help Thou the world to throw off the films which have blurred the vision of its indwellers for so many years past : help Thou, O Lord, Thy people Israel here and abroad to recognise and appreciate once again the sterling heritage which is theirs, to reassert their loyalty and attachment to the traditions of their fathers, their undying faith in the living mission of their race.

Do Thou, therefore, guide us aright with Thine own good counsel in the deliberations in which we, members of this congregation, are about to engage on the morrow in furtherance of the movement which has been launched, having for its object the task of placing on a firmer basis than has been the case in the past the religious education of our brethren throughout these isles.

Grant, O Lord, that we approach so mighty a theme with that breadth of view and that liberality of spirit, which shall sanctify and not degrade the holy purposes of Religion itself. Send Thy blessing to strengthen the hearts and minds of those engaged in a movement of such far-reaching consequences ; ‘ and may the pleasantness of the Lord our God be upon us, establish Thou the work of our hands upon us, yea, the work of our hands establish Thou it ’. AMEN !

THE JEWISH SABBATH

WE have on various occasions treated the subject of the Sabbath from different points of view : as to its origin and purpose ; from its historical, theological, and homiletic standpoints ; how it has influenced the day called by our neighbours ‘ the Lord’s Day ’. On the general aspect and development of the Sabbath, I once delivered a series of addresses in reply to an article in the *Church Monthly* by the late Mr. Gladstone.

But the subject has quite recently received a new importance, from the very conditions of war, as regards this Christian England. For some few weeks past an interesting controversy has been waged, though without the usual theologian’s bitterness, in the columns of *The Times* between the Archbishop of Canterbury and a leading Nonconformist minister.

The point at issue was this : Was it right and in accordance with religion, even at a time like the present, when scarcity stares us in the face, to desecrate the Sabbath by Sunday labour ?

The Nonconformist minister has taken up the stand that, come what may, it dare not be done ; the Archbishop holds that, in a time of extremity like the present, the Sabbath rule may be relaxed. Incidentally, the well-known text of the Christian Testament (Mark ii. 27) has been brought forward to support the latter contention, viz. ‘ The Sabbath was made for man, not man for the Sabbath.’

What is the Jewish attitude on the question ? Surely it must be of interest to us.

The Jewish law is clear on the subject. In ordinary times, that is, when the demands of a colossal war like the present never presented themselves, when sacrifices, though many, were never as personal as in these days, no infringement of the Sabbath rule could be tolerated : the strict observance of the Sabbath could not be questioned, and no consideration could be given either to a man's convenience or his desire for material gain.

But there were occasions even in Jewish history when the Sabbath rules had to be relaxed, and two instances taken from war-time will prove the point.

The Talmud sees in the story of Jericho, surrounded for *seven* days in succession, the proof that in war the law of the Sabbath may be broken. And we know that in the Maccabean war, after the Jews had lost heavily through adhering to the ancient rule regarding the sanctity of the Sabbath and refusing to fight on that day, Mattathias permitted its violation in case of defence ; and, according to the Talmud, even the offensive might be continued when begun before the Sabbath. For in the opinion of the Doctors of the Law, though the Sabbath was a vital institution in Judaism, the preservation of life itself stood higher. And their plea was this : ' Rather profane one Sabbath, than by losing your life lose the chance of observing many a Sabbath in the time to come.'

Jewish medical men, for example, have always been accorded certain concessions in carrying out their duties on the Sabbath, when it is a question not only of life and death, but the alleviation of pain. And this applies, with certain reservations, to the ordinary individual. It applies entirely to the present condition of things in the Army, among those on active service, where the Sabbath and the dietary laws have perforce

to be disregarded by those who have hitherto never once transgressed in respect of these matters.

The Jewish Law is not rigid and narrow ; it takes circumstances into consideration. I think it will come as a revelation to some that the sentiment upon which so much stress is laid in Christianity, for the purpose of showing how superior in loftiness Christianity is to Judaism in respect of the Sabbath—the sentiment that the ‘Sabbath is made for man, and not man for the Sabbath’, is to be found in almost the same words in the *Midrash Mechilta* (on Exod. xxxi. 14), and in the Talmud (*Yoma* 85*b*). Both Rabbi Simeon and Rabbi Jonathan hold that ‘the Sabbath is handed on to you, not you unto the Sabbath’ לָכֶם שַׁבַּת מְסֻרָה וְאִי אַתֶּם מְסֻרִין לַשַּׁבָּת; כִּי קִדַּשׁ הָיָא לָכֶם, הִיא מְסֻרָה בְּיָדְכֶם וְלֹא אַתֶּם מְסֻרִים בְּיָדָהּ;

But naturally, when the ‘New Testament’ says it, it is considered grand and elevating ; when the Talmud has the same thought in almost the same words, it is ignored, because it is not known.

No, dear friends, depend upon it, though every system of religion may have its defects, the result of ages, whatever is lofty and inspiring in other creeds may be found in Judaism, if looked for, and when understood. Ours is no impossible creed ; the demands made upon our emotional and spiritual faculties in the exercise of our religious obligations are never such as to clash with our reason and intelligence. Being meant for human beings, these rules and obligations are human and practicable ; they are not meant for angels, whatever meaning we attach to the term.

And so the outcome of our brief statement to-day is this : That in time of strain and stress, in extreme cases of danger and disaster, when the safety and security

of the individual and country are at stake, when the ordinary avenues of labour are insufficient to guarantee that safety and security, it is permissible, nay imperative, to suspend the ordinary rules laid down for Sabbath observance ; and whether it be to fight in the trenches and engage in other war-work, or to give one's personal service at home in one form or another, we have to bow to the inevitable. But with this firm resolve, undertaken in all solemnity and truthfulness, that when normal times shall again, with God's blessing, be reached, and the extraordinary conditions shall no longer obtain, the true Jew and Jewess will return to the ways of old, to the fulfilment of the traditions which have been handed down to them from former generations, and which to relinquish for a time has cost them many a pang, but to the necessity for temporarily relinquishing which they felt themselves forced to yield in no light-hearted manner.

No war tribunal, no public tribunal, is ever able to test the sincerity of man's motives and resolutions ; but there is a tribunal higher and truer, which will know the truth when the day arrives. It is the tribunal of man's conscience, sitting upon ' matters entrusted to the heart of man ' דבר המסור ללב—as our sages say. And, therefore, I bid you all heed the Scriptural warning : ' And thou shalt fear thy God, I am the Eternal Being.' May God help us all to carry out life's duties in honesty and truth !

‘ LIVING ’ OR ‘ DWELLING ’

I HAVE on many an occasion endeavoured to emphasise the point that the Book of the Bible is a unique compilation, containing, apart from its value as a historical document, an ethical code of lessons and warnings fitted to be our guide throughout all generations.

When I made that statement, I naturally had in mind the Bible in its general aspect, whether read in the original or in any translation into which it may have been rendered. But to those able to appreciate the Hebrew original, to those acquainted with the languages and literatures of other peoples, the Bible in the language in which we love to read it has a pre-eminence and a power which cannot be asserted of any other tongue. Even in the Greek language, which for power of expression seems to me the nearest approach to the Hebrew, the word with its remarkable shades of meaning is unable to supply to the reader that extraordinary wealth of thought, that conceit, which the Hebrew word is able to conjure up to the imagination of those versed in the Hebrew language.

It is just this feature of our Holy Tongue which afforded the early Doctors of the Talmud and Midrash ample scope for study and investigation, and helped them to build up a whole edifice of Rabbinic commentary based upon the close observation of the words, and even the letters of the Sacred Writings.

With this brief introduction, I will myself adopt the

line of thought pursued by our Rabbis, and make it the basis of reflection for our discourse this day.

The opening words of our Sabbath portion are these : *וַיְהִי יַעֲקֹב בָּאֶרֶץ מִצְרַיִם* 'And Jacob *lived* in the land of Egypt' (Gen. xlvii. 28); and the very next verse tells that when he was approaching death, he enjoined his son Joseph to do him that loving-kindness and true service to see that he was not *buried* in Egypt. This injunction carries me instinctively to the opening words of the 37th Chapter of Genesis, which read : *וַיֵּשֶׁב יַעֲקֹב בָּאֶרֶץ מִצְרַיִם אֲבִיו בָּאֶרֶץ כְּנָעַן* 'And Jacob *dwelt* in the land of the sojournings of his father, in the land of Canaan.'

See, friends, how the very simple expressions of Holy Writ bring to our minds some far-reaching lesson !

While Jacob spent some seventeen years in the land of Egypt, he might be said to 'live' there ; but the place in which he would settle down and 'dwell'—in which he expressed his dying wish to be buried—this was 'in the land of the sojournings of his father, in the land of Canaan'.

After all, Egypt was the strange land to Jacob ; it was the country to which he was driven in old age through circumstances which at one time were so cruel to him ; the land of Canaan, on the other hand, was the country which had already a family tradition, the land of his father and grandfather.

It is not my intention this day, as I utter these words, to dwell upon the theme which looms so large in the eyes of the world, especially in the eyes of us Jews—the question of Palestine, its restoration, its rehabilitation, call it Zionism or call it by any other name. My purpose to-day is to show the contrasting ideas underlying the

two short clauses of Genesis which I place side by side,

וישב יעקב and ויהי יעקב

‘ And Jacob *lived* in the land of Egypt.’

‘ And Jacob *dwelt* in the land of the sojournings of his father.’

What messages do these contrasting phrases bring us ? They speak : Though we Jews may be ‘ living ’ in the land of Egypt, we should not forget to ‘ dwell ’ in the land of the sojournings of our fathers.

What do I mean by this ? Surely I am not advocating a wholesale or even partial emigration from the lands in which we live to the land of Canaan. Such an undertaking must be voluntary, and will at best be but limited. But I am thinking at the present hour of a way in which we, living at a distance from the confines of Canaan, can carry out the lesson which I can see conveyed in the words of our text.

Let us be true to the spirit breathed in the letter of the Holy Word, and we may prove ourselves true descendants of our forefather Jacob of old.

First, let us be thankful that many of us live in countries in which, if we will, we can fulfil the duties and obligations which our Religion demands of us—some of the obligations having been handed down to us from the very land in which the first patriarchs dwelt. Let us preserve in our midst those historic traditions of old, faithfully observed by generation upon generation of Jews from the earliest times to recent days. Let us foster a love and attachment for those laws and ceremonies which, whatever their ultimate purpose, have served to sustain our vitality through all the dangers and difficulties of our national life, and which have helped to preserve our individuality as a people to this very day.

Though there is the *Riddle of the Jew* as there is the *Riddle of the Universe*, yet, I think, to a certain extent the persistence and durability of the Jewish people can be accounted for on rational lines. Though we 'live in the land of Egypt', let us, by the faithful discharge of the duties of Judaism, '*dwell in the land* in which our fathers sojourned', that is, in the exercise of the demands of our Holy Religion.

Secondly, are we not able to dwell even to-day in the land in which our fathers dwelt, if we emphasise in practice those racial characteristics for which even our enemies have been forced to express admiration? The love of learning, the power of endurance, the spirit of forgiveness for wrongs done, the exercise of charity and benevolence, the feeling of brotherhood and of the unity of mankind. What a land to dwell in! What opportunities and what possibilities!

This earth, indeed, might become a heavenly Canaan, were it not for the wild beasts that prowl about at all times in the form of Vice, Ignorance, Intolerance, Selfishness, Greed, and Lawlessness—hounds that do their fell work in the days of so-called peace, and prepare the ground for the destruction and ruin that overwhelm mankind when the clarion of war resounds throughout the world. Brothers and sisters! Perhaps at no time in the history of this country and of the world, at no time in the history of our people, have the demands for the exercise of these racial characteristics of ours been more varied and pressing, more real and vivid.

With the economic and industrial conditions of the world as they are to-day, with the greater portion of Europe half-starved and desolate, with our brethren-in-faith in Eastern Europe reduced by murder and

oppression of the vilest sort, and those of Central Europe harried by the grim spectre of anti-Semitism, all passing their days in the grip of an unknown future ; with our own charitable and educational Institutions at home languishing for want of that help which has been drained from their proper channels by the cruel and merciless war ; surely they who have the means left, they who have no nearer claims of kith and kin, they who have profited by the sorrows of war, and have risen from penury to princely possessions, they, indeed, have it in their power to exhibit something of the characteristics for which the Jewish name stands in every season of their history, and thus *dwell* in spirit and in practice *in the land* of benevolent action and brotherly help in which their fathers dwelt.

Thirdly—though ' Jacob may *live in the land of Egypt* ', he would still ' *dwell in the land of the sojournings of his father* '. Though the people of Israel since the Dispersion have lived in the four corners of the earth, they have yet always felt a yearning for that land which may be said to be the cradle of their national existence ; and this yearning has, since the days of Bar Kochba and R. Akiba, expressed itself in one form or another—either *political* or *poetical*.

Dare we say that now, after nigh 2,000 years, this yearning has become *practical* ? Can the world ignore, can the Jew of whatever phase of belief ignore, the tremendous vibrating influence which has quickened the movement of Zionism during the last few years ? Can the progress which it has made, as a direct result of the world's recent upheaval, be stemmed or set at nought ? Why should this creed of the Jew be expunged from the region of political practicability, because some Jews here and abroad wish it ; although these same

Jews have neither the courage nor the honesty to expunge it from their daily Prayer Book ?

No, dear friends, you need not be ardent Zionists ; you need not be and should not be wanting in one iota of undivided allegiance to the law of your birth or adoption ; yet you must, if you be a true Jew, feel a thrill of interest, even pride, in the present current of events, when the land which for so many centuries has been allowed to fall into neglect through the sins of our people, is about to revive, and to open up a new history of progress and development, which shall be to the benefit not alone of the people of Israel but to the whole of mankind.

Personally, I should prefer to base the claim for your interest in the Restoration of Palestine on something higher and more ideal than that of an asylum for the oppressed sections of our people in various benighted countries of the earth. But you know as well as I do, that the re-peopling of parts of Palestine with members of our own Faith will not meet the demands for a new home for those millions of our brethren who are not permitted to breathe the air of liberty or humanity in those countries in which they have been settlers for hundreds of years.

Let us hope that, with the spirit of greater enlightenment and more common sense on the part of the oppressing powers, these countries will before long, for their own salvation, see the error of their ways, and retain the bulk of our brethren, whose greatest crime is that they are born or professing Jews. And yet when this time shall come, the Restoration of Palestine, as the land of Israel, will still remain the problem and duty of the Jewry of the world.

Though Jacob—the people of Israel—may *live* in the

Egypt of the world's lands, he yet loves to know that he may—if he will— *dwell in peace* and security in the land of the sojournings of his fathers of old.

May Heaven prosper the undertaking at the hands of its leaders, and may the pleasantness of the Lord our God be upon it ; may He establish the work of their hands for the blessedness of all the peoples of the earth !

SPIRITUAL LEADERSHIP

A FEW days ago, reading through the columns of a daily newspaper which, of late years, is not too friendly disposed towards our people, I came across the following sentence, which, considering the general tenor of the articles that appear in this column, rather surprised me. These are the words :

‘ It was through meeting the challenge of sorrow and vicarious suffering that Israel came forth out of its agony into the leadership of the spiritual life of the world. ’

Whether the writer meant by ‘ Israel ’ what I mean, and what we take it to mean primarily, I am not sure : but the statement struck me as a forceful utterance of a truth that is day by day receiving fresh confirmation, and has yet to receive its fullest significance in the days to come. We Jews have all along had the firm conviction that as far as its fundamental doctrines are concerned, Judaism—the simplest of creeds—is fit and destined to become the spiritual leader of the world. But what a relief, dear friends, it is to hear the words quoted above from one not of our Faith ! The Jew—or rather Israel—is not portrayed here as the money-maker, as the materialist, as the gatherer of the world’s goods, as the banker, as the bargainer, but as one directly connected with, nay the agent responsible for the ‘ spiritual life of the world ’. I rub my eyes, and ask : ‘ What ! Is the truth really coming to light at last ? Is justice about to be done to the nation of Israel ; to its message, its prophecies, its mission, its agonies, its sorrowful history ? ’

It takes tens of thousands of years for a planet to be visible in the firmament to the indwellers of our earth ; why may not the truth concerning our own people become realised only after thousands of years ?

We are this day celebrating our annual National Festival of the Passover, commemorative of our redemption from the thralldom of Egypt—a fact recorded in the Bible, which, in spite of all attempts of Biblical Criticism, stands forth to-day in all its truth as one of those established landmarks of history, the credibility of which can never be shaken. Here, indeed, in Egypt, nearly 4,000 years ago, our people in its infant state were ‘ meeting the challenge of sorrow and vicarious suffering ’; but they toiled on until the cup of bitterness was filled to the brim, until the hour of release sounded, and they were redeemed ‘ with an outstretched arm, and with great judgments ’—redeemed, not that they should wander about in the wilderness as some nomadic tribe, without a law and without restraint, but with such guidance from on high—under the leadership of Heaven’s ambassador—as to mark them out as belonging to a Kingdom of priests and a holy nation. Sorrow and suffering were but the forms of discipline preparing the way for the spiritual evolution of the people of Israel.

And thus, friends, these instruments of discipline which were applied to our ancestors in the days of old, amid the civilisation of ancient Egypt, have been renewed and refurbished throughout the long vista of history ever since. Our people have been probed by them in every continent and every city in which they have been suffered to live ; the Ghetto tells its tale, the yellow badge proclaims the fact. The past at a touch will yield its ghosts of intolerance and oppression, the thumb-screw and the rack, the funeral-pyre and the

Inquisition ;—and even the present will conjure up lurid scenes in Eastern Europe, rendered more sombre by the ill effects of a wretched war and lawless rule, where so many millions of our brethren are never sure of their lives, much less of their bare subsistence.

I will not be tempted to outline the appalling condition of starvation and famine in which our brethren are languishing to-day in the Ukraine and other portions of East Europe. Read for yourselves the stirring Appeal which appears in this week's Jewish Press, and if you have hearts, listen to the piercing cry of the afflicted and forlorn, and do your duty as men, as Jews. Moreover, this sorrowful theme will be enlarged upon on the seventh day of the Festival—and I need say no more this day.

The plight of the Jew is, indeed, too grievous in these parts : it beggars description.

Nay more, it would seem as though even in the land which was always looked upon as our own, to which we had an hereditary right, and to which the eye of the devout Jew has ever been turned with comfort and in hope—even in the land of Palestine, regarded as the haven of rest for the Jew, he has to ' meet the challenge of sorrow and suffering ', and is not yet free from the agony bound up with the experiences of his race.

Maybe he himself has not yet learnt the lesson in spite of all the experiences which he has endured ; he is too precipitate in throwing off the shackles of bondage, and not sufficiently cautious, or considerate for the susceptibilities of others ; he has, perhaps, himself, despite his bitter experiences which cost him his Temple and his polity, not yet grasped the vital and essential quality of peace at any price in the interests of the great work in hand, where unity of purpose is a con-

sideration transcending all minor differences in religious detail, where no real religious principle is at stake.

Let us hope that, amid the turmoil of the world's conditions to-day, the Jew will again emerge out of his agony, purged by sorrow and suffering, as his forefathers did in the days of Egyptian tyranny ; and that when the material conditions of a new world will once again re-establish society upon a firmer basis, the people of Israel will turn its more serious attention to its spiritual destiny, and continue to play its glorious role of ' leadership of the spiritual life of the world '.

It devolves upon each and every Jew and Jewess to do his or her share in the realm of spiritual leadership. Every ceremony, each observance, all religious rites, faithfully carried out, can be made a source of spiritual reflection, adding to the value of its mere literal fulfilment. The formula, beginning with the words *הנני מוכן* ' *I of set purpose am about to perform this precept* ', with which the devout Jew starts the performance of this or that ceremony, this goes far to prove that no perfunctory fulfilment of such ceremonial answers to the true spirit of Judaism. If, for example, the specific regulations appertaining to this Festival of the Passover do not call to the mind of the Jew the deep spiritual import underlying them, then it is said of the Jew (to use the phraseology of the Rabbis) *לא יצא ידי חובתו* ' he has not discharged his religious duty in a true and adequate manner '. This is no new idea as to the spirituality of Judaism ; it has ever been the same from the days of Moses downwards, and in this respect has suffered no change. The ' Torah ', our Law of old, is one in which spirit and form are blended.

Do we not know it ? Have we not felt it right through the ages, that our Law, our Torah, which we have

preserved, and to save which we have endured so much suffering, has in its turn preserved us ; for an immortal spirit has been breathed into it of old ? תורה היא עין חיים
It has proved ' a tree of life to us, giving life unto all, for it is the source of life itself '.

Matter decays, but the mind lives on ; the form changes, but the spirit endures ; material life does not satisfy the longing of man in his better moments, but the spiritual aspirations of life are endowed with the satisfactions that last to eternity. And as with the individual, so with the nation. To-day, on this season of Freedom (to use the words of the Lake poet who thought deeply on life), ' we will speak a lasting inspiration, sanctified by reason, blest by faith : what we have loved, others will love, and we will teach them how : instruct them how the mind of man becomes a thousand times more beautiful than the earth on which he dwells, . . . in beauty exalted, as it is itself of quality and fabric more divine '.

Dear brothers and sisters ! As for our Law divine, delivered to us when the mind of the Israelite was no longer enslaved, and bound in the shackles of bondage, impress it upon your minds and enshrine it within your hearts, so that you may hand it down unto your children and children's children invested with all the reverence due to its age and its worth. Do this, and you may rest assured that ' what you have loved, they will love '.

If you have instilled into their minds, and impressed upon their hearts, the broad and rational and practical application of Judaism to the needs of everyday life—showing it to be not a dry relic, not a fetish, but a religion of life, a religion of light, a religion of love ; then they will also come to regard it as one which will in the course of time, if practised in the true spirit and

according to the forms derived from its historic associations, tend to ensure unto those who represent it, and are identified with it, 'the leadership of the spiritual life of the world'.

How solemn a task, how comprehensive a destiny !

Be this the aim of the trusted leaders among us ;
be this the glorious privilege of the whole House of Israel !

COHESION OR DECADENCE ?

DURING the last few weeks, when other thoughts did not engage my attention, the recent utterances of two men who stand high by virtue of their official positions were continually floating before my mind ; and making allowance for the fact that they were Churchmen, and would naturally at times express themselves in the language of the Church, I reflected how marvellously their words in the main might apply to the condition of the Jewish community, whether we consider the narrower body of Anglo-Jewry or the wider Jewry in general.

I refer to the words spoken by the Archbishop of Canterbury at the opening of the Canterbury Diocesan Conference at Lambeth Palace, and to the remarkable plea, containing statements of intrinsic worth, put forth by the Lord Mayor of London in the course of an interview reported in the *Daily Chronicle*. There is a strong connexion between the two pronouncements.

‘ We believe,’ said the Archbishop, ‘ if the victorious outcome which we expect and pray for in this war is to take shape, in every sense, “ for good ”, we must recognise plainly, outspokenly, deliberately, humbly, that there are a great many faults of ours to be corrected, a great many weak wayward efforts to be refashioned by God’s help into something straighter and stronger. . . . We are going to try, by every corporate and separate effort that we can make, under the guidance of our living Lord, to create and foster that true spirit to quicken our eyesight as to what our faults have been.’

Are we Jews, I ask, metropolitan, provincial, or general,

free from such faults, whether in our individual or corporate capacity ? Is there not much that might also be refashioned into something straighter and stronger, for the advancement of the religion we profess, and for the bettering of our lives ?

Let us Jews, too, not fritter away our energies and powers in matters of small moment. Let us rise to the occasion, and show a united front in dealing with subjects that lie at the very root of our strength and stability as a power for good in the world ; let us realise that we have a mission to mankind, proclaimed from the days of old. If we have not yet succeeded in implanting in the minds of men the lessons which it was our mission to teach, maybe our own weakness and neglect were at fault, in addition to the unwillingness of the world to listen.

Not prosperity, but adversity it is which is often required to bring men back to a sense of right and wrong, to see their own faults and failings, with a view to making the crooked straight and the rough places plain. And Heaven knows, no agent for effecting an improvement in the conduct of man, for chastening his soul that is ever striving for the mundane things of life to the neglect of the moral and spiritual, no more salutary and potent means for refashioning man and turning him to his former self as made in the image of God, after His own likeness, can be thought of than the terrible scourge of war. If we be human, and we have still an element of the divine within us, the present time, with its woes and worries, should lead us to consider what it is that counts in life as real and stable, and to shun those methods and habits of life which, if they be not absolutely sinful, tend to enfeeble our powers and faculties, for they are unreal and artificial.

So far as regards the individual. What about the people ? No people, worthy the name, should waste its energies over trifles, when great principles are at stake. No community should allow itself to be split up into factions by reason of minor considerations, dear though they be to some people, and valueless to others. There ought to be a means for reconciling such conflicting views on matters of government or religion ; and the greatness of the cause should be the lever for effecting unanimity or at least harmony, when dissensions might easily threaten the unity of the community. As at the present hour it would be disastrous for the cause which our country is championing, if serious divisions were to take place in the government of the State, and as no coalition, producing cohesion, can be too strong to bring about the desired end, so in matters of religion.

No unity can be too strong, no amalgamation too close, if we have in mind the power of the Jewish cause, the life of the Jewish people. And speaking specifically as regards Anglo-Jewry, it was a thousand pities that seventy years ago a direct schism was brought about in the communal life of the metropolis, which has certainly not redounded to the strength and vitality of London Jewry. As I have in effect often remarked, Judaism is elastic enough to admit of various forms of thought, without either driving any one from its fold, or any one excluding himself or herself from its all-embracing fold.

And this statement leads me to the remarkable appeal for religious unity throughout the British Empire, recently emphasised by the Lord Mayor of London in the course of his interview. ' We want one great national Church, with no chaos or rivalry in acts of charity, with no waste of money and labour, and with one authentic voice in the region of conduct, one

authentic stroke in the region of action. What a difference that would make in our national life ! What a wave of enthusiasm would pass over our whole land ! ’

It is seldom that a Chief Magistrate, that the occupant of the great Civic Chair, should proclaim himself by his depth of thought and clear expression a great public preacher. But this the Lord Mayor has done, consciously or unconsciously. Whether his devout scheme for ‘ one great British Church ’ can be brought within the range of practical politics, it is not for me even to touch upon. Suffice it that he sets people thinking concerning the highest possessions of life, and how these might be obtained, and attuned to the everyday work of existence.

He admits, ‘ All the Churches have been narrow and tyrannical in the past. Humanity has passed that stage. I have come to think that a multitude of dogmas is a mistake. The central facts of our religion are common ground. If we restricted ourselves to these central facts, there would be no divisions among us. And if we acted on them, all our prayers would be answered.’

And it is the war, again, that has led the speaker into this train of thought ; it is his ‘ earnest wish that the Churches may come together, under the terrible shadow of this war, and make a great unity of themselves for the welfare of the world. . . . The lack of cohesion amounts almost to paralysis. . . . Unless the Church becomes united now, when the call for unity is so great, and the opportunity so manifest, her power will wane.’

And then comes a fully significant and serious warning, which the world might well heed with profit and take to heart : ‘ After so great an experience of the war, men will not contentedly return to the old dreary feuds of religion, . . . to the old conflicts in belief, to the old atmosphere of dull respectability.’

I should like to commend these last words especially to my own people ; and I, for one, am grateful to the Lord Mayor for sounding this note. No. It is to be hoped that old dreary feuds in the domain of religion will, when the day of peace has dawned, give way to a broader and more humane appreciation of each other's beliefs and principles, and that, having borne each other's burdens in war-time, the lesson of toleration will not be lost in the times of peace. Nay more. A cold and callous indifference in religious matters, standing still and not moving, the ' dull respectability ' (if I understand the meaning of the expression) which is content to let things slide in religion, and leave the life of the community in a stagnant and fossilised condition, purchasing peace at any price—this attitude on the part of those who should be active is equally culpable, for it is responsible for the decline of the community in consequence of religious anaemia.

Indeed, as the Church will have to decide between unity and decadence, so shall we Jews have to decide, whether in our communities we are to have more ' religious cohesion ' for the uplifting of the general mass of the community, or whether we shall become weaker through our neglect of matters that should engage our consideration in all seriousness, urgent problems that should draw our young men and young women nearer to the service of the Synagogue and the observances of our religion.

Remember, this cruel war has already weakened the hold which our Faith had upon so many of our young brothers, naturally and necessarily weakened the hold so far as the due observance of our time-honoured ceremonies is concerned—their fulfilment being practically impossible in the fighting regions. We have to

provide some antidote to this sad condition of war ; we have to repair what has been lost, to build up what has been pulled down.

God grant that we may be able to see the things required to meet the need !

Towards this end we can learn much for the bettering of our own internal organisation from the valuable stimulus to thought provided by the inspiriting words of the two great religious and civic dignitaries, which I have taken as the basis of my remarks to-day.

Such thoughts should lead to action ; and I have in my mind how these earnest words might well influence improvement among us in this and that direction ; but this is not the place to enter into details or into debate. I shall know what to say and do when the time comes for action. But I could give instances to show that the greatest trouble with which we have to contend is the lack of 'religious cohesion'.

In charity and philanthropic effort—we may say it without the appearance of self-glorification—we stand second to none as regards unity of action, but on the religious side, I repeat, we lack cohesion. To take but one aspect of the case. We have among us here too many sects and sections already. We have the parent bodies known as the Sephardic and the Ashkenazic, the Federation of Synagogues and the Adass Yisroel, the 'Reform' Synagogue of British Jews, and the latest movement, the Liberal Jewish Synagogue ; and as though to complete the irony, among the past week's doings we read of the consecration of a Synagogue with the curiously assertive title 'orthodox', a stone's throw from the East London Synagogue, one of the constituents of the United Synagogue, avowedly an 'orthodox' organisation.

When such things occur, there must indeed be something wrong in the internal administration of the community.

I, therefore, heartily adapt the Chief Magistrate's utterance, substituting the word 'community' for 'country', and say, 'What we most need in this community . . . is not a great general or a great statesman. We need an inspired leader in religion.'

A RANSOM FOR HIS SOUL

I HAVE frequently remarked, that however many times we may repeat the chapters included in our Sabbath portions read in the course of the year, we never exhaust the lessons and reflections which they contain. Each time some new thought flashes across the mind, suddenly and intuitively. It is a testimony to the richness and fullness of Scripture, which though old, is ever new ; it is the best evidence of its Divine origin ; it proves, in an indirect way, the genuineness and truthfulness, not only of the events and incidents therein recorded, but also of the very methods of expression in their narration. And having said this, it goes without saying, that the words and teachings of the Bible of old are so human and natural, that they have an application, beyond what was intended at the time, to the world of all times, and therefore to the men and women of to-day. I need but take one example to prove my contention, and it is one occurring in the opening verses of this day's Sedrah : כי חשא את ראש בני ישראל . . . ונתנו איש כפר נפשו לה' . . . העשיר לא ירבה והדל לא ימעט ממחצית השקל . . . לכפר על נפשתיכם ;

' When you take the sum of the children of Israel . . . they shall give each *a ransom for his soul*. . . . The rich shall not give more nor the poor less than half a shekel, as an offering unto the Lord, *to make an atonement for your souls* ' (Exod. xxx. 12-15).

We have on former occasions treated these words in different ways ; we have extracted various lessons from them. But to-day, in the face of the awful condition

of the world, with its sorrow-bearing drama of living events, these words of Holy Writ seem to me to be fraught with an interest so modern and fresh, that they might seem to have been written specially for our duty at the present hour.

לְכַתְּבָהּ 'When you take the sum of the children of Israel'. For the past eighteen months in the cause of what we deem Justice and Right, has the sum of the children of this land been taken. Those eligible for military service have either responded willingly and cheerfully to the demands of King and Country, or they have been gently pressed into the Service by mild and moral suasion. The most recent phase has been of a somewhat more drastic form. But the fact remains, that there are times in the political history of a country when the sum of its children—its defenders—has to be taken, and when each man has to give 'a ransom for his soul'. Our children themselves, and the parents naturally, have to contribute this ransom for the good of the country in one form or another. It is, indeed, more than a *material* ransom—more than money—more than a donation or subscription in cash or cheque; it is, indeed, כֶּפֶר נַפְשׁוֹ 'A ransom for his soul'—a ransom that touches the very life and soul of both parent and child.

What thoughts crowd upon the mind of the young fighting man himself, as he bids good-bye to the trembling father and mother, maybe his anxious young wife and tender children! Such feelings are too deep for words; they may be felt, they cannot be expressed.

And what anxious times are passed through by the parents, by the wife, during the period in which their child, or husband, is in the thick of the fight, responding to the call of Duty and Patriotism! But this is the

price of Patriotism—it is the ransom paid by the soul that thrills at the thought of danger to one's country, and what is of even greater importance, danger to the highest concerns of human life, namely, the eternal principles of right against might, of the fullest liberty of the human subject to strive to become something more, something higher than mere fighting machines, born and reared to destroy instead of to construct, to sink lower than the beasts that perish, instead of rising higher so as to become little lower than the angels. The unit in a State, in spite of his desire to rise higher in the scale of creation, now and again in the history of the world receives a rude shock; he is arrested in the peaceful pursuit of his liking, and for the criminal ambitions of others has to face the grim realities of War—war the curse, not the blessing of the world, from the very day that, in the birth of the world's history, Cain was branded as a fugitive and vagabond, in consequence of his work as a murderer.

All that some of us can do is to work for and hope for the time when saner and truer methods shall take the place of grievous warfare to settle the disputes among peoples. The world in this respect, though so many eras old, is weaker and more senseless than a young child. Surely the rulers and counsellors of the various States of the world are worse than blind. There must be, and there surely are, and it is a disgrace to humanity to say there are not, other means for settling those national and international questions than by the arbitrament of War. We look forward in hope to the time when Common Sense and Common Humanity will step in to adjust the differences that must inevitably arise between men, whether in one and the same land or among those of different countries.

But, speaking of present-day events, each citizen has a duty to perform to the land of his birth or adoption ; and when I say citizen, the term is meant to cover not merely the men but the women of the land.

To bring this unfortunate war to a speedy and successful issue, should be the aim of every patriotic indweller of this country ; and it, therefore, behoves each and every one to put his or her shoulder to the wheel of progress and help on this determination.

War, like Death, is the great leveller. All men and women are practically on one and the same plane. Knit together by common troubles and dangers, the body politic becomes one and undivided. No petty and mean class distinctions to divide man from his brother ; no, indeed, let all mortals understand that, if anything is able to drive home certain truths to the world, it is war that shows how 'creature becomes linked to creature, man to man'. And, therefore, adapting these words to our text in a secondary sense, 'the rich are not to think themselves too great, nor the poor too small' in the national effort to render the blessed land in which we live, and for which we are ready to make sacrifices, so secure as to place the success of these efforts in an ultimate triumph for our country beyond question.

It is the privilege of some of the world's children to help on great movements by means of material wealth ; it is the lot of others to render personal service, bound up with awful risks, oft ending in death ; it is in the power of others, men and women, to offer themselves and engage in work, municipal and national, which can be performed away from the fighting lines ; others again may do something for the national welfare by heeding the advice for economy and the shunning of all extravagance, which is bad and degrading enough

in ordinary times. But what we one and all can do and must do at a time like the present—whatever else we do or do not do—is to offer, in the stillness of thought, a fervent prayer to the Eternal Disposer of events, that the clash of arms may soon cease, and the din of warfare be speedily hushed ; and, furthermore, that the hearts of the men and women of the world may be softened and chastened by the crisis through which we are passing ; so that, when this thick cloud shall have passed away, human hearts may become truer again to their nature, more human, yet partaking more of spirit than of matter—a humanity tending to the development of what is best and noblest in man, and approaching those ideals which raise the human to the divine.

NATIONALISM WITHIN BOUNDS

כִּי לִי כָל הָאָרֶץ ' For all the earth is *Mine* ' (Exod. xix. 5).
לֵה' הָאָרֶץ וּמְלֹאָהָ ' The earth is the *Lord's*, and the fullness
thereof ' (Ps. xxiv. 1).

A PROTEST AGAINST EXTREME NATIONALISM

*(Sermon preached on the New Year, 1918, at the Bayswater
Synagogue)*

O LORD GOD, King of the Universe !

Before we address our Congregation to-day, let us at the close of the year offer our humble sacrifice of thanksgiving unto Thee for having watched over us during the past year, and spared us amid the dangers and disasters of war. We in this district especially, in the immediate vicinity of a stricken area, have double cause to-day to render heartfelt thanks unto Thee for having saved us and our children as fire-brands plucked out of the fire. Be Thou with us in the future as Thou hast been with us in the past ; and renew unto us in the coming year the loving-kindness and tender mercy which until this Thou hast bestowed upon us and our dear ones.

Help Thou the feeble efforts of man to put an end to strife in the world. May the din of war and the clash of arms soon give way to the diviner sound of peace, speedily in our days. AMEN !

No Jew need be told, in so many words, the reason why he is present in this House to-day. It is our New Year's Day. But other creeds also have their New Year's

Day. Yet what a difference in the value of the celebration! Unless the ordinary duties of life be invested with the sense of responsibility; unless the regularly recurring seasons of the year speak their message to the heart and soul of man; more than half the value of the duties, more than half the value of our celebrations, is lost. Merriment and tokens of joy are all very well in their way; but the solemn message, the soul-uplifting characteristics, associated with the return of the Sabbath, with the return of the seasons, if they are allowed to make their appeal to the average man and woman of the world, are of infinitely more value to the individual and the world at large than the clang of joy-bells and the din of noisy celebration.

We Jews have thrown a sacred halo about our New Year, at least those of us who are Jews, and yet people of the world. Better fare and better dress, a New Year's card and a more hearty handshake, do not mark the end-all of what our First Day of the Year was intended to be. If our *Rosh Hashana* had not a *religious* significance, there would be no reason for our observing it at all. And this year, especially, the thought occurs to my mind—on this day in the fifth year of the monstrous world-war—that, as much as any other reflection brought home to us in our liturgy is the idea of *God's sovereignty in the world* from the beginning even unto the end of time.

Had this reflection penetrated sufficiently deep into the minds and souls of men, I venture to think that so infamous a war could not have been set on foot, implying as it does—in addition to all the attendant sorrows and miseries of mankind—an open act of rebellion, on the part of those who set it in motion, against the sovereignty and supremacy of Heaven. If the

crowned heads, or the rulers of the various countries of the world, were true to themselves and true to the people they govern, they would understand that there is a Power in the world to whom they owe their throne, or under whom they rule, and that in the sight of that Power, the meanest creature on earth has as much right to live, and to reign in the humble kingdom of his lowly home, as the mightiest potentate that ever reigned from India to Ethiopia.

If, again, the peoples of the earth themselves had been imbued with the true sense of their duties as human beings, with their mission as parts of the world's moving power, with their privileges, and with their responsibilities to the brotherhood of man, they would not have allowed themselves to be cabined, confined, and crippled by the dictates of tyrannical order; but knit together by the international bond of humanity, they would have seen to it that the present dreadful conflict—hell let loose upon earth—would have been averted.

When in the dawn of Hebrew nationality the Israelites stood at the foot of Mt. Sinai, they heard a voice which addressed them and said: 'And ye shall be unto Me a peculiar treasure above all the peoples; *for all the earth is Mine.*'

And so does the psalmist sing: 'The earth is the *Lord's*, and the fullness thereof; the world and all that dwell therein.'

Yes, dear brothers and sisters, on the day of reckoning—the ultimate Day of Judgment, of which this is but a type; on the final Day of Memorial, of which this is one; there will be no distinction between prince and peasant, between high and low, between rich and poor; what a man is, not what a man has, will be the thing that counts when the decree goes forth, when the verdict

is given. If kings will and princes plan, there is yet a Power above that wills and plans too. If monarchs rule, claiming the submission of men, there is a Power that overrules the ruler, and claims the submission of the tyrant.

‘The earth is the Lord’s, and the fullness thereof.’
‘For all the earth is Mine,’ says God.

And yet, in spite of God’s word and will, we see the vicious nature of man, who at times becomes the man-eater ; we see his unholy ambitions, peeping thro’ the purple robe of sovereignty to claim that which is not his, to seize like a bird of prey upon unhallowed spoils, to plunge the world into an ocean of blood, in order to gratify his insatiable lust for power and dominion ; trampling underfoot, in the attempt, millions of his fellow-creatures, millions of his own loyal subjects, in defiance of all that is natural and humane.

What right, I would ask, have kings and rulers to come forth from the limits of their original possessions, and rob neighbouring States of the territory which these have held from their ancestors ?

Let this rule of action guide the rulers of the world, and there would be no more wars.

And in view of the insane lengths to which even peoples themselves can proceed, I would go a step further, and ask : ‘Is there real justification for the extreme cry of Nationality, which at the present hour is running amuck in the social and political life of this country ?’

I yield to no one in my allegiance and whole-hearted devotion to the Throne and the ruling Power of this blessed realm ; but it is just because I pray from the depth of my heart and with my entire being that it may remain blessed, that I note with dismay the jarring

tones that meet the ear (one of the symptoms of war panic) anent the alien enemy, or even the alien.

To my mind, the agitation brought about and kept alive mainly by a few howling dervishes and members of the shrieking sisterhood is quite unnecessary. Their motive is not quite clear; for if there be suspicion attaching to any one in our midst, whether he or she be alien or native, open foe or supposed friend, there need be no difficulty in dealing with such cases; and the loyal citizen will be only too ready to aid in the task of ridding ourselves of such undesirables.

But, alas, the hounds of war once let loose bear in their trail a thousand wrongs. And one of these, not the least dangerous, is mob-rule; the attempt of the people to govern the governing powers; the spectacle (to use a commonplace simile) of the tail wagging the dog, when, from one cause or another, irresponsible units in a state set about being more despotic than the vilest despot.

Heaven shield this country from the theories and practices of such pseudo-loyalists, such extreme nationalists, who would deny to such as are not British-born the right to dwell in this country as peaceable and law-abiding citizens! I repeat in effect, that, to my mind this right, this attitude of Great Britain in the past, has been the secret of its place in the world—the main-spring of its blessedness—the explanation of its greatness. Take away the right of asylum for political and religious refugees in this country; introduce restrictive legislation against the foreigner or alien; be vindictive in the application of old rules, or in the framing of new laws, respecting those domiciled here for years; and you pull down the fabric upon which the constitution of this country rests, with a result which its friends and

well-wishers would scarcely wish to contemplate. Let it beware, too, lest, at the bidding of some none too disinterested or of some revengeful spirits, it incur the reproachful 'Tu quoque!' when, without sufficient rhyme or reason, it tears up 'the scrap of paper', which at one time, after the strictest scrutiny and upon the recommendation of a number of honourable men and true, it granted to some worthy indweller of this country, who, in turn, pledged by oath his loyalty to the State which received him. If I could speak to that portion of the British people that has yet maintained its sanity of reason amid the perplexities of war, I would say to them :

'You will win this war (I have had that feeling from the start), but you will have difficulties and obstacles, even an occasional set-back ; this is for your sins against your fellow-man. Not only our enemies, but, in a different way, you yourselves are sinning against the laws of humanity.' 'You will win,' I say ; 'and therefore all the more reason why you can afford to be, if not generous, yet humane.' But are you ?

War itself is cruel enough. Must you render the conditions still more cruel ? War accentuates with sufficient bitterness the divisions existing between man and man. Why, then, in time of war, aggravate these dangers, and in one and the same country set class against class, race against race, and sex against sex ?

Yet that is what is being done in this very land of freedom, perhaps more than in any other ; I should say, this is what is being allowed to be done ; for I cannot believe that the English people as a whole, left to itself, and not goaded on and terrorised by the misrepresentations and exaggerations of mischievous agents to see in every one not born on British soil a rebel or a spy, would

approve of the extreme measures advocated by some few who are not the friends they pretend to be, but the real enemies and betrayers of this country.

Why persecute and oppress those whose sole crime is that they had the accident to be born in a foreign land, even in an enemy country? Could they control such an occurrence?

Do the English forget that they are a composite race? Does not history speak of the early settlers in this country, the Romans, the Saxons, the Danes, and the Normans?

Some say (as if in apology for their own vindictiveness): 'Internment is not a punishment; we do not desire to be vindictive; it is resorted to as a measure of self-preservation.' Others go further, and playing the hypocrite, add: 'It is for the safety of the enemy aliens themselves!' What cant! See the methods of some of these *agents provocateurs*! How could they trust the 'stranger', if they do not trust the Government which they themselves have put into power, and which have given an earnest of their willingness to deal fairly with the whole problem? The legislation proposed is sufficiently drastic to deal with all suspicious cases; and I say, let it be enforced in the most thoroughgoing manner in all cases where there is a scintilla of honest suspicion of disloyalty.

But it has always been the pride of English law in the past that a man is innocent until he be proved guilty. Then in the name of common sense and honesty, in the name of Heaven's law of humanity, I say, leave the guiltless alone and undisturbed. Let not people say (as I have heard it said): 'England is no longer a free country.'

Is it not, alas, one of the signs of a degraded society, when encouragement is given to the 'espionage' of

one's own neighbour, and when one sees displayed in an open thoroughfare the invitation to 'inform against local Huns'?

Let there be no mistake as to my personal attitude in this whole matter. I am in favour not only of our defeating Germany, but I firmly believe that Justice demands that she should be punished as well as defeated for her initial infamy, and her monstrous methods in the conduct of war. Though an earnest public advocate in the past of 'Arbitration *versus* War';¹ though the father of a son who has now been on active service for four years, and for these two reasons alone would joyously and gratefully welcome the sound of peace; I yet hold that, once in the war, we have for the sake of the world to draw the fangs of the tiger, militarism, so as to render such a war, or any war, impossible in the future.

This theme upon which I have touched might, I think, be treated at great length from an academic standpoint, I mean the *Nationalistic* view—the idea as to how far each country has the right of self-determination in the matter of admitting, or suffering to dwell within its borders, those not born in the land. Time will not permit me to deal exhaustively with the subject. I dwelt upon some aspects of it in May last when addressing the Congregation of Reading. But I would repeat the significant words to which I have already alluded to-day: 'The earth is the *Lord's*, and the fullness thereof; the world and all that dwell in it.' 'All the earth is *Mine*,' says God. Not man, but God gives the right of possession; not man, but God has the right to dispossess. 'Hear, O ye kings; give ear, O ye princes.'

¹ The author signed 'A Memorial against the use of Armed Airships', issued by the 'International Arbitration League', and dated February 1912.

And on this day above all others, the truth is brought home to us Jews the more vividly, for it is the day of the year on which we in our orisons dwell specially, and at great length, upon the *Sovereignty* of the Being, who is the Maker of heaven and earth, the Creator of all humankind.

It is a note with which we close our daily prayers, 'For the Kingdom is Thine, to all eternity; Thou wilt reign in glory, as it is written in Thy Law, The Lord shall reign for ever and ever. And the Lord shall be King over the whole earth: in that day shall the Lord be One, and his name One.'

Yes, dear brothers and sisters, in the words of Daniel (ii. 39) 'A kingdom shall bear rule over all the earth': not Pan-Germanism, nor Pan-Slavism, not even Western jingoism; but the kingdom that shall bear rule over all the earth is the Kingdom of humanity, the Kingdom of God!

‘NOBLESSE OBLIGE’—THE MOTTO FOR NATIONS AS WELL AS FOR INDIVIDUALS

(September 9, 1916)

‘How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace . . . that publisheth salvation!’—the words of last Sabbath’s Lesson from the Prophets (Is. lii. 7), telling of a time that was ardently awaited by the people of Israel, but which had yet to come.

How we, too, at the present day, raise this aspiration with all our hearts ; how we see in a vision the hurried feet of him that bringeth good tidings, that publisheth peace—that publisheth salvation from on High, in terms of success on earth on the part of those whose cause Heaven shall consider righteous !

More than once in this nation’s story has the news of success sped from mountain to hill-top, from beacon to beacon. We are reminded how the defeat of the Spanish Armada was flashed from corner to corner in these isles ; and how the tidings of Waterloo were made known throughout the length and breadth of the country. We look forward to the time (may it not be far distant !) when, to continue in the words of our text, the world shall be able to repeat with the prophet Isaiah, ‘The Lord hath laid bare his holy arm in the eyes of all the nations ; and all the ends of the earth shall see the salvation of our God ’ (lii. 10).

Then, indeed, will it be shown unto whom, and unto which people, God hath given salvation ; it will then

be revealed in the eyes of all the nations, whose hands are clean from guilt in the perpetration of the most monstrous War which the world has ever witnessed. In the Day of Judgment there is no shuffling of responsibility on to the shoulders of others; the verdict of Heaven alone it is which is final, which pronounceth the decree ‘ Guilty ’ and ‘ Not Guilty ’. Surely we Jews need not be reminded of this truth at this season of the year, especially in the month which heralds the New Year, which has always been identified in the minds of our people with the Day of Judgment !

Many a time and oft in the history of our own people—the nation of Israel—has the cup of sorrow and suffering been drunk to the dregs. Despair was wellnigh our lot, destruction our fate. But we were roused to action, we laid hold of the anchor of Hope ; we not only prayed, but worked ; and in the end our prayers were answered, our work was crowned with success, and we came forth from the furnace of affliction the better and stronger for the trial.

So, let us hope, may it be the case in the instance of those peoples now engaged in deadly strife. We will not say unto Heaven, ‘ What doest thou ? ’ but we will raise the prayerful wish that our cause may be considered just in the sight of the Judge of the whole earth, and that we may emerge from this dire conflict the better and purer, learning many a lesson which we should have known before, and determined to profit both from the knowledge of our own shortcomings and from those of our enemies.

In this War of wars, Great Britain has stepped forth prominently into the Arena of Nations, and declared herself the protectress of the Smaller Peoples—the champion of the Cause of Justice and Right. So may

she ever be ! And to prove herself worthy of playing this role, it behoves her to continue in the way she has proceeded hitherto ; to be over-scrupulous in her methods of warfare ; to be true to her plighted word, whether in war or in times of peace.

How clearly does the same prophet who spoke to us in our text lay down these very methods in outline for those whose pre-eminent position in the world makes it the more imperative upon them to be an example unto others ! סורו סורו צאו משם, טמא אל תגעו צאו מתוכה, ‘Depart ye, depart ye, go ye out from thence, touch no unclean thing . . . be ye clean that bear the vessels of the Lord’. In other words, Great Britain can, I think, take the boast to herself that she has departed from, and not touched unclean methods in the course of this dreadful world-war ; that, in spite of great provocation, she has kept her hands clean from adding to the atrocities and brutalities which, alas, are prone to follow in the wake of passions once let loose, of bestiality and inhumanity kindled at the flame of unholy warfare. ‘Be ye clean that bear the vessels of the Lord!’ May this be the motto of every people that desires to retain the title ‘humane’ and ‘civilised’!

But let us pause a moment. ‘Has England no taint?’ ‘Is Britain sinless?’ ‘Are our Allies, whom we wish well, righteous and holy?’

Those who look upon the events now grimly passing before our eyes as no blind chance ; those who look upon them as the working out of a Divine plan ; who are looking for evidences of the salvation of the Lord in the history of the present, will recall the history of the past, and think of what our nation endured at the hands of those who were once chosen as the Divine

instruments of punishment, in order to teach us the best of lessons, to purge us of our own defects and vices, and thus to render us more faithful to our mission, of firmer character, filled with greater nobility and with the spirit of idealism.

In the birth of the nation, we had to suffer endless wrongs in Egypt at the hands of a Pharaoh ; in the zenith of our greatness, Nebuchadnezzar of Babylon was sent by Heaven to teach us the bitterness of transgression ; in later days, Sennacherib of Assyria was employed as the scourge of Heaven to bring back its erring children to the ways of righteousness. But Pharaoh and Nebuchadnezzar and Sennacherib—giants in their days—though the instruments of God to punish others, were in time themselves to be punished and brought low, reduced to utter destruction.

If this war is not to be in vain, and the sacrifices, terrible as they are, not to be without some blessings, then it must be that all the peoples engaged therein—and the world generally—will bethink themselves and mend their ways ; will purge themselves of what is unholy within them, and rid themselves of those evils and vices which we know exist, in one form or another, in all the great centres of the world. We shall all feel the better for the trials and tribulations we have undergone, for the suffering and the sorrow, and for the sacrifices we have endured, if we honestly regard this terrible upheaval of the present day as a Judgment from Heaven—as a punishment to the world, when the cup of wickedness had become full to the brim.

‘ Man looks to the eyes, God to the heart.’ The world deceives itself, and is deceived ; but the Judgment of Heaven is unerring. Let us, friends, not deceive ourselves ; let us be chastened, and humble ourselves before

our Maker, coming before Him with hearts submissive and spirits contrite ; for we can scarcely believe that this great trial has been brought upon the world of to-day, with all its attendant carnage and butchery, with all the bitterness and enmity that are bound to follow, unless we believe that the God of Mercy and Love, who has called this world and all its creatures into being, is at the same time a God of Truth and Justice, before whom there is no forgetfulness, and before whom no iniquity can stand.

We should not have to wait for war and all its grim horrors to teach us these primary lessons of our existence, intended to guide us in our conduct through life. We should learn them from the earliest years of life ; and we would learn them, if we accustomed our eyes to see, and our ears to hear, the lessons and warnings which greet us from the cradle to the grave. Not only to peoples and races, not only to units of nations, but to individuals, are the words of our text directed : ‘ The Lord hath laid bare his holy arm in the eyes of all the nations ; and all the ends of the earth shall see the salvation of our God ; ’ nay, furthermore, the warning comes : ‘ Depart ye, depart ye, touch no unclean thing : be ye clean that bear the vessels of the Lord.’

And especially, when the young Jew enters upon the responsible career of life, at the age at which his fathers and forefathers have, in obedience to long custom, declared themselves publicly as Jews ; and again, when the young Jew and Jewess enter by the solemn compact of marriage upon the most momentous epoch of their united careers ; then, indeed, it is the time for them to look up to their Father and Judge on High, to invoke His never-failing help and blessing, and to await the ‘ salvation of the Lord our God ’, if they do their share

to deserve the protection and salvation that come from Him alone.

My young friend !

I need add little to what I have already said, in order to bring home to you the importance of this great milestone in your life, known as the day of *Bar Mitzvah*. But understand, it is not a Day—it is the beginning of a Season ; it is the entrance to a life—a conscious life, the beginning of two lives, the life on earth, and the life of eternity. And it will depend upon the manner in which you have learnt the lessons which your teachers and elders have tried to impress upon you, and in which you will carry them out from to-day onward, as to whether you also will see clearly and to your happiness the salvation and blessing of Heaven, which are promised you as the reward of your obedience and faithfulness.

Remember that you belong to a Race and to a Religion, in which Truth, Morality, and Right action stand highest ; therefore, in all your dealings be straightforward and honourable, be of firm character and of sound principle, and never forget that, as a Jew, you ' bear the Vessels of the Lord '—you have the Holy Law of God in the Bible ; your responsibilities in life are greater by virtue of the great Race and grand Faith to which you subscribe to-day ; and therefore, I say unto you, whenever temptation should stare you in the face, whether it be the acquisition of wealth, of position, of an alliance at the expense of your Faith, think of the words of the prophet as contained in our text, which will speak to you at that moment : ' Depart, depart, get you away from thence : touch no unclean thing : . . . be ye clean that bear the vessels of the Lord.' And then,

dear friend—you may rely upon it—you having done your part in life, God will not fail to do what He has promised, in continuation of the words of our text, ‘ the Lord will go before you, and the God of Israel will be your rereward ’.

‘ The Lord bless you and keep you.

The Lord cause his countenance to shine upon you
and be gracious unto you.

The Lord turn his face unto you and grant you peace.’

AMEN !

THE WORLD'S GUILT IN THE WAR

At a terrible time like the present, when by the storm and stress of a colossal war the foundations of kingdoms and the basis of society have been shaken, what truer confession is the world as a whole called upon to make than that uttered thousands of years ago by the brethren of Joseph: 'Verily, we are guilty concerning our brother, in that we saw the anguish of his soul, . . . and we would not hear; therefore is this distress come upon us' (Gen. xlii. 21).

All are guilty; the whole world is guilty of the present state of affairs, of the wholesale carnage and destruction. No people can be said to be free, no race is wholly acquitted of the crime: neither Gentile nor Jew: it is simply a question of degree.

Through the possibility of the occurrence of such a war, Christianity has been discredited, Judaism and other faiths are shown not to have done their duty in the past. A religious system which two thousand years ago sent forth its programme with the motto 'Peace on earth, goodwill towards men', and has not been able to avert a war such as the world is now waging, can certainly not be regarded as the 'Religion of Love', which it professed to humanity. And all the other systems, our own included, which have not yet succeeded in enforcing upon the peoples of the earth the true principles of Peace, and how it has to be conserved at all costs, cannot be said to have learnt the lessons of their own religion well enough to be able to teach it to others.

But I might be asked : Do not the early pages of Jewish history tell a terrible tale of wars fought by the Israelites, undertaken as they were considered by Divine sanction ? And my answer is : Yes, they do ; but we should expect the world to have considerably advanced and improved in three or four thousand years since the time when such things took place ; certainly greater progress in this respect should have been made in the 2,000 years since Christianity preached its gospel.

No, dear friends, ' Verily, the world is guilty ' of the blood that is now being shed, of the lands being devastated, of the millions suffering the penalties of grim war. And why ? Because I hold that the miseries of war, having been before the eyes of the world for century upon century, should in an age which has pretensions to what it calls ' civilisation ' have been impossible. War should have been a thing of the past, itself buried with the wretched memories of a bygone time ; an expedient fit, perhaps, for savage hordes, but not admissible in the arena of conflicts, however natural, between man and man of the developed types.

' Verily, we are guilty,' because arbitration in national and international difficulties should by this time have been assured to the world, and have rendered the orgies and holocausts witnessed amid the present conflict unthinkable.

Suppose, in a family consisting of several children, every petty quarrel, every more important dispute, were to result in a free fight on every occasion, what would become physically and morally of such a household ? Now I say, extend the application to the social, communal, national, and international state of things, and you have a dim picture of that which is going on before our eyes at the present day.

Heaven grant that the world, having again learnt the bitter lesson, but in a way a hundredfold more bitter than on former occasions, will at last profit by the experience, and honestly and sincerely—in no hypocritical manner—resolve to have no more of war, to banish for ever the blood-stained spectre which arrests human progress !

And as for the present conflict, we having at best patched up and salved our self-inflicted wounds by various kinds of personal service and monetary gifts, may wiser counsels on both sides soon prevail ; may hearts not remain hard as the steel of the weapons of violence used in the struggle ; may ears not be deaf to mutual advances ; and may the world soon rejoice in the sound of a Peace which may somewhat atone for the sins of the past—a Peace lasting and durable ! For whichever side needlessly and obstinately prolongs the present evil, with its inhuman methods and attendant miseries, will have, sooner or later, to make the confession, and to suffer for it : ‘ Verily, we are guilty concerning our brother, in that we saw the anguish of his soul, . . . and we would not hear.’

In the familiar words of our liturgy, my one-line prayer to-day will be : ‘ He who maketh peace in his high heavens, may He make peace for us, speedily in our days ! ’

THE AGONY CRY OF A BROTHER

THE cry in this Sabbath's Scriptural lesson still comes unto us Israelites of to-day, 'Go, serve the Lord your God!'—But what is Service?

The Service of the Synagogue is not the only service of God: there is a wider sphere of worship than the Temple—it is the world: there is the service of man which often stands for the highest Service of God.

At a time like the present, when the world itself is like the seething cauldron of Egyptian tyranny; when the hounds of war, once let loose upon the world, are spreading desolation and ruin round about; when the cries of humanity are reaching unto Heaven through the wickedness of earthly wrongs, disaster following upon disaster in one corner of the earth or the other, what a different interpretation will the words of old bear to the men and women of our times: 'Go, serve the Lord your God'; how different from the meaning usually attached to the term 'Service!'

How true the significance of the motto *Ora et labora*, 'Pray and work!' Prayer without practice is not prayer; work without feeling is not true service.

How *can* we 'Serve the Lord our God'? How can we adequately measure and recognise that service?

Only by the good which we effect in the world in which we move—only by our efforts, each according to his powers, to do some kindness to his fellow-man standing in need of help.

The thought now and again must occur to some of us,

‘ Shall the world as a whole be able to expiate the sin which has brought about the present cataclysm in the history of the times ? ’

It is, indeed, a grievous stain, for which more than one country is responsible, for which more than one ruler will be condemned, for which countless lives are suffering and will suffer.

Can anything *atone* for the crime—for the succession of crime upon crime ?

And if it cannot atone, can it alleviate ?

Aye, dear friends, herein lies the glimmer of hope ; herein lies the possibility of the world’s reconciliation with Heaven. ‘ Go, serve the Lord your God ’ by your service to your fellow-creatures ; help them amid the throes of the world’s death-struggle : bandage their wounds, moisten their parched throats, feed the starving, clothe the naked.

Hand the families of men once possessed of tens or hundreds of thousands of pounds a bare crust of bread to keep body and soul together ; come forward and aid in sheltering even in temporary sheds aged men and women, frail children and infants, nigh perishing on account of the cold and frost.

This is true service at the present hour—the service of the soul, not the mere service of the lips. Who can picture the harrowing scenes—who would wish to picture them in detail, even if he were able ? The truth is too revolting : the facts are, indeed, a revolt against the instincts and laws of humanity, a profanation of God’s Name, a desecration of God’s Service.

These are but general statements, a mere outline of the dismal picture. Each one of you can fill in the lines. Each one of you, from personal experience, can add something to the tale of sorrow and suffering. And

though sympathy at a time like this is fairly general and cosmopolitan ; though we as Jews have identified ourselves in every possible manner with the various claims put forth by the country during the past two or three years, there is nevertheless a personal element that we cannot and dare not ignore ; there is a special consideration for us Jews ; we have to ask ourselves the question, How fares it with our own kith and kin in countries abroad which are feeling, more than we ourselves, the terrible effects of this war ? How goes it with our own brethren in Russia and Eastern Europe ?

Dear friends, the answer is given in the doleful appeal for help which is just being renewed to English Jews.

On the former occasion, when in the autumn of 1915 I brought the matter forward from this pulpit, I was able by your generous response to add a substantial amount to the contribution obtained from the general community.

To-day the need for your helping is as great as then ; perhaps even greater.

See the three flaming words which stare one in the face on one page of this week's *Jewish Chronicle* : Ruin, Starvation, Death !

Need I say more ? Will not these three words plead by themselves—plead for the millions of our brethren, victims of the War, resident in or flocking to Russia ?

While being in moderate security from danger yourselves ; while enjoying comfort amid the general sorrow ; while at comparative ease in your own homes hallowed to you by the joys of your dear ones, think of your poor wretched and forlorn brothers and sisters in foreign lands, think of their hardships and sufferings, of their present miserable state and their very dark outlook ;

try to picture what all this means, not only to men and women who were poor before the war, but to many who were living in happiness and comfort, many who were living amid wealthy conditions, all at least blessed by the knowledge and the fact that they had a roof over their heads which they could call their own. And then think, how this accursed war has changed all this; and that the former rich and poor are all, by force of necessity, compelled to seek alms together at the Temple of Charity.

Oh, dear brothers and sisters, try to get a clear vision of things; face the reality of fact, and be it your endeavour to bring a greater or smaller sacrifice to this Temple on behalf of our suffering brethren; be it your privilege to act as the priest and priestess bearing the incense of grateful hearts for Heaven's mercies to you in the form of an adequate gift to be applied to the relief of those abroad whom ruin, starvation, and death stare in the face.

While the modern bard has roused the spirit of England by his triple cry of 'pay, pay, pay', the sense of duty and kinship—of racial and religious unity—understood by our communal leaders, interpreting the needs of the hour and the claims of the Jewish people, has caused them to sound the note of warning to the Jewish congregations of Great Britain, and to repeat the cry of 'Give, give, give!'

On our most holy days of the year we are also reminded of the triple duty, 'Penitence', 'Prayer', and 'Charity'; let these thoughts be with us to-day; and while deeply *penitent* at the sin of the times for which the world in the aggregate is to be held responsible; and while sorrowing over the 'ruin' into which millions of lives have been plunged, let us both *pray* and labour

that their period of 'starvation' be stayed ; and that the *charity* which we readily and gratefully bestow on them may have the effect of rescuing them from 'death'. No more urgent duty is ours ; ours no nobler privilege !

In this sense I say unto my Congregation, ' Go, serve the Lord your God ! '

‘ NEILAH ’

AT this most solemn hour, at the conclusion of the most solemn Day of the Jewish year, our minds are always filled with serious thought. How true, how deep, how lasting these reflections, each heart alone can know. There are times when silent thought is of greater value than speech. Lip-service, as I have stated times out of number, is next to valueless. The service of the heart alone avails. **‘ רחמנא לבא בעי ’** ‘ God demands the heart ’. Those who are honest to themselves must feel dissatisfied with the mere *routine* of prayer: to be effective, we require in prayer the electric current of thought, the vital spark of feeling. And if, during *ordinary* years—at this hour of this awe-inspiring Day—we be thoughtful, if we be serious, if we be truly prayerful, how much more so should we be to-day, to-day amid the *extraordinary* conditions under which we are living, now for over three years !

My mind turns to distant parts—to the fair regions of France, to the coast and country of Flanders, to the borderlands of Russia, to Palestine—our national home, and to ancient Mesopotamia—the cradle of the human race. And what are the sounds coming from those parts that strike upon my ear, what is the message on all sides ?—Death, death, death !

To many, alas, in this assembly the word has a truly personal ring. It brings home memories of dear ones never to be forgotten ; it brings home the recollection of those who will never be seen again. Friends ! your dear ones are not lost ; they have but anticipated us ;

they have but gone before to ‘ that bourne from which no traveller returns ’. Wrapped in the shroud of death, they have been permitted to penetrate the veil before others ; they have entered the realms of Eternity. Take comfort ; bewail not without end ; think, and ‘ be still in the darkness of your woe ’ !

And as for you others assembled here to-day, whose dear ones, serving King and Country, have yet been saved, plucked from the fire-brand of risk and danger, think also, and when you think, thank ; thank your God that both you and they are clothed in the garb of life. . . . Be thankful, I say unto all of you at this great hour. Mock not your conscience ; show that you live, and intend to live, in the real sense of the word. Resolve that this hour shall help to determine your future plans.

It required a disastrous war to teach many of the world’s inhabitants the meaning of Life. Many have not even yet learnt the lesson.

Life is not eating and drinking, money-making and pleasure-seeking. Life has to be used, not spent ; there is much to be done in life to warrant the blessing ; it has been breathed within us by a Power that we can never see, yet undoubtedly feel ; life has been breathed within us for no mean ends, but for some great purpose, great, though mysterious, oft perplexing.

Alas for those who have wasted the precious hours of the past with foolish day-dreams, with unrighteous aspirations, even with unholy actions ; who, now and again, when conscience asserts its sway, if but for one brief moment, have to make the confession :

The spectres of long-buried hours
Throng round me thick and fast,
The might-have-been of life is lost
In the unreturning past.

But, on the other hand, how happy they who in the course of life heed the advice :

Catch, O catch, the transient hour,
Improve each moment as it flies :
Life's a short summer, Man's a flower :
He dies, alas, too soon he dies.

Brothers and sisters, children of a common Faith !
There is only one way to eternal life for all men. It may be expressed in various forms, but it is summed up in the well-known words : ואתם הרבנים בה' אלהיכם חיים
' *Cleave to God*, cleave to godliness ; be true to life's purpose ; be of upright heart and pure in spirit ; be active and unselfish ; be progressive in goodly effort—*and you live* ; you live to-day, you live to-morrow, aye, and for ever ! '

ON THE ARMISTICE

(November 16, 1918)

I DOUBT whether at any time since an historic event nigh forty-seven years ago, I have ever felt the thrill through my veins as I do at the present hour, in addressing you to-day on the subject uppermost in every one's mind among the indwellers of an entire world.

At that time forty-seven years ago, it was a Thanksgiving Sermon which I preached—my maiden Sermon—for the recovery of the then Prince of Wales, later King Edward VII. To-day the theme is also 'Thanksgiving', not for the recovery of a human life, but for the recovery of a whole world, the recovery of the elemental conditions of human society, Justice and Right, from the cruel grasp of death.

'Tis not a sermon that I intend to deliver to you at this supreme moment of the world's history ; the times themselves are a sermon, and should preach to each individual heart, to every man, woman, and child, their own lessons ; no forced instructions, no artificial exhortations, no rhetorical flourishes, but a spontaneous message, a soul-stirring address, a stern rebuke, and yet for one and all a deep sense of thankfulness and submission to the Eternal Disposer of events for the cessation of hostilities after so many years of senseless and atrocious wickedness, which has been evoked by the mischievous designs of the Militarist Caste in Central Europe.

It was for this reason, because I thought that no time should be lost in giving ourselves up to solemn meditation and thanksgiving when the happy news sped through the world at the beginning of the week, that I hastened hither on Monday last to this Sacred House in which we are wont to call to mind our joys and sorrows, and conducted a brief Service, to mark our thankfulness for Heaven's mercies which have at length again been made manifest in the world.

I take it that each man, and woman, aye every child of intelligence, did not require a Monitor or Preacher to teach them the duty of the hour, and raised each in his or her own way a word of gratitude to God for the first real message of Peace that reached their ears. It is, therefore, no set sermon that I need preach to-day ; just a few thoughts strung together that rise naturally to the mind.

Who can realise in the present hour the immensity of the drama that has been passing before our eyes ? It will take years, perhaps a generation or two, before the stupendous tragedy will be measured in its true proportions. We are staggered for the moment ; we are dazed, though we have been watching and waiting for the end to come. ' How great are thy works, O Lord ! Thy thoughts are exceedingly deep. A brutish man knoweth it not, neither doth a fool understand this ; that when the wicked sprang up as the grass, and all the workers of iniquity flourished, it was that they might be destroyed for ever.'

How true to-day to the very letter these reflections of the Minstrel King, as expressed in the well-known Sabbath Psalm !

Those self-esteemed mighty tyrants, whose heels were ever placed upon the necks of their own faithful and too

patient subjects—the incarnation of unholy ambition and ruthless methods—have been ground in the dust ; and it is to be hoped that no fresh army will ever again spring up ‘ as Cadmus’s teeth ’ from that dust, to defy the world, and to subvert it again in the manner as we have known it. In consequence of the villanies, which we in our lifetime have bitterly experienced, may the possibility, the pains and penalties of War, become a thing of the past !

It is for *the people* of each country, the backbone of the State, for democracy to say—if ever a conflict should once more arise—as to how far the country is to go in enforcing its demands.

Away with the instruments of violence—away with the implements of war !

Man, with his delicate organism ; man, with his intellectual endowments ; man, with his ideals and spiritual cravings, was surely not intended by Heaven to be brought into the world in pain and travail, to be tenderly nurtured during earliest years of infancy and childhood, to be reared and taught to man’s estate, in order to serve as cannon fodder or as a butt for the bayonet. He was destined for something better, for something higher. We, therefore, sorrow and grieve for the needless sufferings that this war has entailed ; we sorrow for the blood that has been shed ; we sorrow for the lives that have been wilfully wasted in this Titanic struggle.

Never again should the world allow its children to be massacred, to be sacrificed to the Moloch of unholy ambition and the lust for domination.

And thus, amid the overwhelming thoughts that take possession of the mind at the present time, the beautiful words of our ordinary Sabbath-Eve Service, meant to

‘ welcome the presence of the Bride, Sabbath ’, come to me :

מקדש מלך עיר מלוכה, קומי צאי מתוך ההפכה, רב לך שבת
בעמק הבכא, והוא יחמול עליך המלה :

‘ O Sanctuary of our King, O regal city, arise go forth from the midst of thine overthrow ; long enough hast thou dwelt in the Valley of Weeping. He will, indeed, have compassion upon thee ! ’

This metropolis, often spoken of as the Capital of the World, ‘ the Sanctuary of our King ’ who has, during the last few days, received an ovation from his subjects such as perhaps no other King has ever received ; this ‘ regal city ’ is addressed, in the words of our liturgy, as typical of the redeemed countries of the world that have undergone such tribulation during these past years ; and these are bidden to ‘ Arise and go forth ’, to dry their tears and dress their wounds, occasioned by the terrible overthrow of all human and Divine law. The message speaks unto them saying : ‘ Long enough hast thou dwelt in the valley of weeping : He above will regard thee with the compassion thou dost need.’

And so at length we draw a long breath ; we breathe a new atmosphere ; we behold a light, after the dimness and darkness of so many years. We are bidden by the march of events to prepare ourselves for the coming time of reconstruction and the return of our ordinary peaceful methods of life. Let us obey, let us bethink ourselves ; let us formulate our plans ; let us make amends for the past losses to the world in opportunities, in progress, in fellowship and brotherhood, in our mission as creatures filled with the spirit of the Divine.

But, above all, let this day not be a *Thanksgiving Day*, but the inauguration of a *life of thanksgiving*, that shall be real in its emotion and lasting in its effects. The

event which it celebrates—with its manifold trials and triumphs, with its struggles and stains ; with its wickedness and solace, with its inhumanity and heroism ; this cataclysm in the history of the world, greater than any that has ever been, must always remain the theme of this generation and generations to come ; emphasising furthermore the outstanding lesson to the world, expressed by the Royal Psalmist of old with a fullness of conviction born of experience : ‘ Happy the nation whose God is the Lord.’ ‘ A king is not saved by greatness of power ; a mighty man is not delivered by greatness of strength.’ ‘ Now know I that the Lord saveth His anointed. . . . Some trust in chariots, and some in horses ; but we will make mention of the name of the Lord our God. They are bowed down and fallen ; but we are risen and stand upright ! ’

HYMN OF PEACE

O Thou, to whom all flesh must bow,
Who reignedst ere the world was made,
Who spak'st the word e'en then as now,
And all to Thee have homage paid !

Thou makest Peace in heavens high,
Thou plantest harmony on earth ;
Hushed is now the battle-cry,
And sighing giveth place to mirth.

Rejoice all ye who live to hear
The voice of Peace again resound ;
No more the sorrow, gone the fear ;
The world itself again hath found.

O God ! To Thee all praise be given,
Thou reignest in a world of peace ;
The bands of strife at length are riven,
Thou spak'st, the clash of arms did cease.

Children of the earth, beware !
Guard the Peace now newly sown ;
Help to drive away the care,
Soothe the sorrow, still the moan.

And when all strife on earth is o'er,
When love in place of hate is given ;
Then men on angels' wings shall soar,
And earth shall be the gate to Heaven.

1918.

H. G.

THE LEAGUE OF NATIONS

THE year has come round again, and we open the Holy Book at its first page. With it we are introduced to the early history of the world in which we live—its creation, its procedure at the beginning, its progress as days advanced, and the part which the first pair of human beings played in the earliest drama of human life.

In point of fact, in the first few pages of Holy Writ we are confronted with a series of pictures that pass so rapidly before the mind, that almost before we are aware of it the world of man has grown old, and generation upon generation has passed by, the members of which had left their mark for better or for worse upon the scene of the world's action.

To rivet one's attention, therefore, upon one single incident in this mass of detail, and to make it the subject of meditation to-day, is by no means an easy task, just because of the wealth of material to hand.

But in view of present conditions, the natural result of years of tribulation and unrest, born of the selfishness of humanity and its attendant savagery, made manifest in the most brutal and barbarous war which the world has ever known—in view, I say, of the heartburnings and misgivings of the saner portion of the world of to-day, one passage stands out pre-eminent among the rest of this Sabbath's reading ; it is that in which, after the slaying of Abel by his brother Cain, and he is asked by Almighty Justice, ' Where is Abel, thy brother ? ' the guilty one answers, ' I know not. *Am I my brother's keeper ?* '

Oh, dear friends, how much misery and unhappiness, how much cruelty and warfare, how much injustice and desolation might have been spared, had the world recognised the true meaning of this incident and this reply at the very dawn of history; had it learnt the lesson of this crime and its consequences, and heeded the warning message which it conveyed to humanity!

The sin of selfishness, resulting in envy, ended in the taking of human life.

Is not this the history of war from the beginning of time until the present hour? Indeed it is, whatever plausible pretexts may have been put forward by those bent upon involving a people or peoples in the gamble of human lives for the purpose of self-aggrandisement or territorial gains.

If not in so many words, at all events in effect the world has been acting on the harsh sentiment lurking beneath the words of Cain, '*Am I my brother's keeper?*' They are responsible for so much of the misery and unrest that have obtained on earth throughout the ages.

Yes, indeed, Man is his brother's keeper! However much one individual life may keep itself aloof from intercourse with his fellow-creatures, it will yet have some influence upon the totality of human conduct; just as when a stone be thrown into the water, the concentric circles will gradually become wider and wider, being ultimately lost to the view of him who himself started the movement.

The brotherhood of man! What nobler ideal! Our common wants, our common necessities, our common failings, and our common aspirations, these should be sufficient to draw men nearer together, to work together in the endeavour to reach one and the same goal, which,

summed up in the briefest terms, might be said to be the tranquillity and happiness of the human subject.

But if, as foreshadowed in the words of our Sabbath lesson, it is Utopian to think that men will always live in peaceful harmony together, 'for the inclination of man's heart is evil from his youth'; and if it be a certainty that differences of opinion must exist in the world and often break out into open warfare, then one might think that the lessons taught by the events of the history of past wars would in time have suffered humanity to realise not alone the fruitlessness of such methods, but the insanity and wickedness of such a form for settling differences.

It is almost unthinkable that, in spite of divers forms of religious systems, in spite of education, in spite of the enlightenment due to the more civilised methods of life, no practical attempt at Arbitration should have been successful hitherto, and thus have prevented the monstrous holocaust and impious desolation which characterised the world's recent upheaval—the burning craters and gaping wounds of which will not be closed for many a day.

Let us, therefore, acclaim with a sense of relief and a thrill of gratitude the latest attempt to render even the sinners against humanity somewhat more humane than they have ever been—the attempt to make the League of Nations a real and living force in the international relationships of men and peoples, and so render impossible for all future time the vile recourse to arms for the purpose of settling strife among nations, and to lay the ghost once for all of the grim Cerberus of destruction.

No finer movement—no more lasting War Memorial—can ever be raised to the *Spirit of Repentance* on the

part of the world ; for I repeat what I have emphasised on several previous occasions—the world as a whole has been guilty of the transgression.

Such a Memorial will disprove for all times the shuffling and equivocating plea of the first great offender against the sanctity of human life—a plea which has branded its mark upon the forehead of the world ; and it will prove to succeeding generations—let us hope for all time—that man is, or should be, his brother's keeper.

Heaven grant that this may be so !

Dear brothers and sisters, I have thus far spoken in the most general terms : I might apply my text to many specific instances. But there is one in particular that, in accordance with a strong desire that has been expressed to me, I would like to bring to your notice to-day.

No true Jew would, I believe, ever hide himself from his brethren's interests under the plea 'Am I my brother's keeper?' He is fully impressed with the bond of mutual co-operation and sympathy that links Jew to Jew the world over. But while we often think sympathetically of those at a distance, we may forget the claims of those near our own door.

We have never closed our hearts against the needs of our co-religionists—material, educational, and social, in any part of London, and certainly not in that of East London.

But at the present time there is a general agreement that the demand for voluntary workers in East London is not being met. There are also large Jewish districts without the spiritual care of a Minister. While these conditions are due in some measure to the calls upon effort necessitated during the War, the lack of help was also felt previously.

Little systematic recruiting of young people has been done in the past. There have been, however, notable exceptions.

The existence of increasingly grave Jewish problems, the institution of a comprehensive system of Children's Care and After-care under the London County Council, the imminent organisation of Day Continuation Schools, with the consequent need of providing recreation for the large number of boys and girls who will have their evenings free—render the whole question of *voluntary aid* a matter for urgent consideration at the present time.

To put the matter simply, I have been begged by a warm-hearted worker in East London to bring this matter to your notice, so that some of you who have the leisure and the heart (the ability will follow) may feel it a privilege to come forward and help the cause of your brethren as workers in East London.

Surely there must be a certain number of such in this Congregation, who will look upon it as no irksome duty to enrol themselves in the army of workers, but as a pleasure and a pursuit which can but help to sanctify life itself.

I shall be glad to refer any who might volunteer to the proper quarters for further information and practical guidance; and may they who respond to the call realise the truth, 'A brother to relieve, how exquisite the bliss!'

My young friend! Even if I were to add nothing more to what I have already said, you would have plenty to think about on this day of your *Bar Mitzvah*. By the mere fact that you have presented yourself in this Holy House, and taken part in the Service publicly as well

as privately, you have shown that you have a link with your brethren, and that as Time goes on, and you grow older in years and responsibilities, you will never think to yourself in cold selfishness, 'Am I my brother's keeper?'

No, my young friend. The traditions of family connexion with this Synagogue are such that you could never be guilty of forgetting the claims of your brethren in faith, the claims of your fellow-men, or forgetting your duty to your religion.

The names of Wolf Myers, your grandfather, and of your kinsman, Charles Samuel, stand out among many active and warm-hearted workers in the interests not only of this Congregation but of Jewish communal life generally.

Coupled with the counsels and instruction of your own parents, whose cares and anxieties and kindnesses on your behalf you will, I am sure, call to mind with gratitude to-day, the splendid example of those who have gone before should prove to you in the course of your future years a tower of strength, a tree of life, to uphold and to sustain you.

Only remember to be loyal to your Faith, to be kind to your fellow-man, and to be true to yourself.

If you act thus, you may be assured of the protection of Heaven: 'The Lord bless you and keep you: the Lord cause his countenance to shine upon you and be gracious unto you: the Lord turn his face unto you and grant you peace.' AMEN!

THE FLAW IN THE LEAGUE OF NATIONS

It is somewhat of a hopeful sign that amid the recollection of the din and horrors of the War that now, by common consent, is regarded as an outrage upon humanity, there should be heard in our midst such words as 'peace', 'arbitration', and 'League of Nations'.

The week that has gone, being marked by the first anniversary of the cessation of hostilities, known as *Armistice Day*, gave evidence of the genuine desire of this Empire at all events to pay serious attention to the peace conditions of the world, and to renew its determination that something must be done to put an end once and for all time to a repetition of the gross wickedness with which the world had defiled itself by plunging into an abyss, the depth and dangers of which it had not adequately realised and measured.

Some of the speakers during the past few days have given expression to the hope that no such war as we have gone through shall ever again be waged. I, personally (and I am sure my views are shared by a large number), would raise the hope that, remembering the terrible experiences and the disastrous results of the conflict from which we have as yet not completely emerged, the world will determine that no war whatsoever should be allowed to supervene upon the civilised portion of humanity, whether on a colossal or on a minor scale. And it is for this reason, that so far as this country and its dominions are concerned, clear evidence was mani-

fested by various public utterances that the instrument that might effect such a change of public opinion in the future, so as to render it impossible for War to assert itself, is the establishment of a League to bind nations and races together in such wise that, in the event of disputes, the sword and the spear shall no longer be grasped in cruel enmity, but shall give way to the saner counsels of arbitration.

It was with this end in view that I joined with the greatest alacrity and hopefulness in the general appeal on behalf of the objects of the League of Nations which issued from the many pulpits in Anglo-Jewry on Sabbath last.

To me it was no new thing—this idea of the revulsion of the human mind against the spirit of War. Years ago, before the War, I was asked to sign a Memorial in favour of Arbitration versus War for the disputes that arise in the countries of the world.

In the clear and direct speech of the principal speaker at the Queen's Hall a few days ago, Mr. BALFOUR referred to the need of individual co-operation to make the League a success; that it was, so to speak, everybody's business to take up the idea, and dare not be left to the exertions of a few highly placed individuals.

This statement, dear brothers and sisters, has set me thinking. How can individuals work and use their influence with the object of seeing this new growth of civilisation take root and thrive, if responsible leaders of countries, if parliaments, if governments, by their methods of legislation thwart the very objects of such a League, and hamper its development.

I repeat that no one is in greater sympathy with the establishment of such a League, no one would work harder for its objects, than I myself; but I see a *flaw*

in the very act of its being launched. There seems to me something illogical, something anomalous, if we consider the matter dispassionately and with calm reflection.

The world is approached to come in closer contact with itself ; the countries of the earth are asked to join with one another, and become better acquainted with the distinctive characteristics, habits, and institutions inherent in each ; the possibilities resulting from a deeper and finer knowledge of one another being such, that any differences of opinion or views among them might easily be submitted to a Court of Appeal formed on an international basis, and so prevent open and bitter hostilities.

But, I ask, how are some of the peoples, ostensibly interested in founding such a League, setting about the preliminaries ? Every now and again we hear of new restrictive legislation, dealing with the admission of strangers or ' aliens ' into such countries, and dealing with their status when resident in the country. England and America are not slow to adopt such methods, not seeing the want of logic in such procedure.

In one breath people clamour for a ' League of Nations ', and in another they cry out against the very people of the country with which they wish to enter into league.

If the whole world is to become one league, why shut out members of the countries which you wish to bind to you in such friendship and goodwill, that having confidence in you and your just dealings, they will be ready and wishful to submit to you their cause of dispute in times of misunderstanding and high tension ?

The term ' league ' implies ' to bind ', not to exclude. Let governments and peoples, therefore, beware lest,

through false methods and illogical reasoning, they defeat the very object they profess to have in view.

It would be a thousand pities if the great opportunity were lost which now presents itself to the world as a whole, to lay a firm foundation for the principles of equality and justice, of humanity and goodwill, which shall in future govern, on an international basis, the destinies of civilised countries.

In the Sabbath lesson of last week we read of the awful fate which overtook the people of Sodom and Gomorrah in the early days of the written history of the world ; how they brought destruction upon themselves in consequence of their own misdeeds, which cried unto Heaven for retribution.

We are led to believe inferentially from the Bible narrative, that the doom might have been averted, had there been found ten righteous men in their midst to prove their salvation.

Friends, I ask, is the lesson to be lost upon the peoples of the earth at the present hour ?

Will it not be possible to find *ten* representative nations, ready and eager to join a League which has for its object the saving of humanity from the awful consequences of dire warfare ? Will it not be possible to find in each generation *ten* outstanding figures in the various countries of the world, of such commanding influence as to be able to press home the necessity for the continuance of such a League ; to insist upon the maintenance of its provisions in times of difficulty and danger, seeing that it is intended to work by means of peaceful methods, by arbitration, by friendly counsel, rather than by threats ; and thus to show that civilisation is a real advance, and not the veneer of culture, that it is a power influencing for good and not the sham

of artificiality and cunning; so that in the course of time, by its power and far-reaching influence, civilisation might become the highest form of religion, having so much in common that it will lead men to the ultimate Source of all Intelligence, to the vivifying Well-spring of the truest and most enduring Salvation?

This state of affairs will only be brought about when men shall have learnt and imbibed the lessons conveyed in the text, upon which about a year ago I based my protest against the spirit of nationalism carried to the extreme. They are the words of the Psalmist of old, when he exclaimed: 'The earth is the Lord's, and the fullness thereof; the world and all that dwell therein.'

When the bond of international interests shall so knit men's hearts together, that there shall be no let or hindrance to 'the world and all that dwell therein' to move freely from country to country to enjoy the fruits of 'the earth, which is the Lord's, and the fullness thereof'; when man shall look upon his fellow as a brother and not as a stranger, with confidence and not with suspicion, with friendliness and not with enmity or hate, only then will the ideal to which the Jew gives utterance on the most solemn days of the year be realised, ויעשו כולם אגודה אחת, that 'all works fearing God, and all creatures prostrating themselves before Him, shall form one league, for this one purpose, namely, to do His Will with a true and perfect heart'.

THANKSGIVING SERVICE

(July 6, 1919)

WHEN the royal moralist uttered the sentiment 'There is nothing new under the sun', he could not have divined an occasion in the world's history such as we are celebrating to-day.

Wars there certainly have been in the course of ages ever since, in the infancy of the world, a brother rose up to slay his brother, and the curse of Cain has left its mark on the forehead of the human subject. Kings and Emperors have, for one reason or another, waged conflicts that have lasted for years, and affected more than one generation. But we living to-day have been the silent and awe-stricken witnesses of a conflict that has indeed been something 'new under the sun'; for it has embraced not one or two countries disaffected towards each other, but History will record the fact that, the spark having once been lighted in 1914 spread with such rapidity through country after country in Europe, and octopus-like stretched its tentacles across seas and oceans, that we have seen a whole world in arms; we have had to deplore the loss of millions of lives, the desolation of the fairest tracts of country, the most vicious inhumanity on the part of creatures said to be formed in the likeness of God, the hardships and cruelties incidental to all wars, and the general set-back of the economic and industrial conditions of the whole world.

In a word, the Power that stood for the domination of Europe, to be brought about by means fair or foul,

had to be checked by the rest of humanity, in order to save the life and liberties of the human subject in more than one continent, so that the terms 'Justice' and 'Right' might be something more than mere terms in a people's vocabulary, so that they might indeed not be rendered a mockery and delusion for generations to come.

Friends : 'Many are the devices in the heart of man, but the counsel of the Lord is what is established.' 'When the wicked blossom forth as grass, and the workers of iniquity do for a time flourish, it is but that they shall be destroyed for ever.' And though we stand for the party that abhors the idea of war as the instrument in settling national and international disputes ; though we look forward with hope to the possibility of a real League of Nations to make any future war a matter of impossibility ; we yet accept the verdict, if somewhat reluctantly, that this was a war which, in the interests of humanity, had to be ; and that the most precious atonement for the world's sin in burdening itself with the dreadful consequences of this colossal war may be found in the universal desire to cease from war in the future, and to be willing to submit to *Arbitration* any cause for dispute among peoples.

It is needless for me to recall the trying ordeal through which we have all passed during nigh five years ; the suspense, the hardship and misery, the sorrow and sighing, the stripes and wounds, have come near to every one's tent ; risks and dangers, primarily endured by the brave and intrepid combatants in the field and on the watery main, in the air and under the sea, these have been also our lot at home. We have fought battles here, corresponding in a certain sense to those fought abroad. In our mind's eye we have watched the battle

swaying, the chances of war changing ; and the dear ones whom we sent forth were ever present to our view, though separated by time and space.

But now, thanks to the triumph of Right over Might, thanks to the Power of Justice which has at length prevailed, all is changed ; and we are now met here for a solemn purpose. We come here to-day in devout thankfulness, in deep and humble gratitude to the Eternal Disposer of Events, for having judged us worthy custodians of the principles of Justice and Right, so that we were able to carry through to a successful issue the task—the almost superhuman task to which we had once set our hands, and consecrated our best and unfailing efforts of hand and heart. If the end justifies that attempt, then the Cause which this Country undertook in conjunction with our Allies, was a right and true one.

Let us, therefore, rejoice on this great and august day, set apart for solemn contemplation and deep-seated thankfulness unto Heaven for all the mercies vouchsafed to us during the past years of agony and trial ; and while our thoughts be national, let them be individual ; and our emotions will thereby be doubly stirred ; our reflections will be doubly blessed.

At last we are able to draw a long breath ; our minds are becoming more restful ; we are gradually attuning ourselves to the natural conditions of human life, unhampered by dismal restraints, no longer confined within unwholesome limitations, no more darkened by the gloom of suspense and evil forebodings, no more racked by the cruel reports of slaughter and sorrow.

Would that we could forget the terrible days of the past years ! Yet if we forgot them, the world might

forget their lesson and warning. Would that we could bring our minds to believe that the world has been purged by this War of Wars to bring about a better world! 'Say not the struggle nought availeth—the labour and the wounds are vain.'

Let us raise our eyes and hearts this day in thankfulness to Heaven, that 'the winter is over and gone', that 'the flowers' of Peace 'have again sprung up' in the soil of this earth; and that when natural passions and bitter feelings engendered by the awful conflict shall once have toned down, there may be a possibility of a better understanding between those who have been enemies in the past; that the world may come to realise that men and actions are but links in the one stupendous whole of Heaven's Economy; that there is an interdependence existing between country and country, between man and man; and that the continued interruption in the outward visible effect of this interdependence is so much loss, moral and material, to the power and prosperity of the world in general.

Therefore, in the spirit of the Psalmist of old, I would say רגזו ואל תחטאו 'Though we be angry' with those who have dealt so cruelly and unjustly towards us, 'let us not commit a sin', and harbour vengeance in our hearts! In our daily prayers we say to God: ברוגז רחם תזכור 'In anger remember to be merciful'. Should we deny to others what we ask for ourselves? No.

Let our peace be a real and true peace, and our celebration a sacred and solemn function; let there be no fly in the ointment of Peace to spoil and vitiate its fragrance. When Justice has demanded and obtained its full satisfaction, let there be room for reconciliation. This is the Jewish ideal; it is the boast of Christianity.

But for us Jews there is a fly in the Peace ointment which should never have been. I do not wish to dwell upon the sorrowful theme to-day, for this is a day of Joy. But let us pause a moment, and think of our poor brethren done to death in the newly recognised independent Poland. Can we, therefore, speak to-day of a full peace?—Apart, however, from this painful reflection I say unto you in the words of the Psalmist of old, though with a difference in interpretation: עֲבְדוּ אֶת ה' בְּשִׂמְחָה בְּאוֹ לִפְנֵי בְּרִנָּה. 'Serve the Lord in your gladness,' that is, when you have so grand a cause for being glad; when you have rid yourselves of the weight of so threatening a danger, and your natural impulse is to rejoice, then do it in a way that is a true service to the Lord; do it in the spirit that God approves, and temper your gladness with humility, with reason, with charity. 'Come before Him, too, with song;' pour forth your whole hearts with a joy and song mingled with religious feeling, and forget not the Lord in the exuberance of your joy. In celebrating the gift, forget not the Giver; remember in to-day's connexion especially that 'to the Eternal Being belongeth the shields of the earth—to Him who is exalted exceedingly'. 'He delighteth not in the might of the horse, nor is He pleased with the support of man; the Lord is pleased with those that fear Him, with those who hope for his loving-kindness.'

Let this, then, be the great lesson which we have to carry away with us to-day, as we pour forth our hearts in deep submission and gratitude to the One Power that determineth what is Justice and Right in the world; to the Power that holdeth the balance weighing the deeds and thoughts of men, who searcheth and knoweth our secret thoughts and recompenseth accordingly. Let

us realise, that unless He had willed our triumph, and the humbling of our enemies, that unless we had deserved, in spite of our shortcomings and stupendous difficulties, to succeed, all our efforts would have been in vain, our Thanksgiving Service this day would not have been assured.

Therefore, again I would remind you, accept your success with humility ; celebrate your triumph with moderation ; signalise it with something higher and nobler than, as so many are apt to do, by unrestrained revelry, unworthy of thinking beings ; but raise your eyes and hearts unto Heaven ; thank God that you have been spared to be with us to-day ; thank God that your dear ones have been spared to you. And as for you who have brought the supreme sacrifice and given of your own that which was dearest and most precious to you of all earthly possessions, may you receive strength and support from on high to bear the trial which, in Heaven's inscrutable decree, you have been called upon to bear. May you find your truest comfort in the reflection that each and every one that has fought and fallen helped to bring about the hour of deliverance for the world, helped to hasten the day which the Lord appointed that we shall rejoice and be glad thereon ! Theirs, indeed, is a great reward for the sacrifice ; you have a potent source of consolation.

May Heaven, in the fullness of time, cause sorrow and sighing to cease, cause the world which has been rendered a desert to be like Eden, cause joy and gladness to spring forth once again, and to cast its life-giving rays over the whole earth ; may the clash of arms no longer be heard in the world ; may suspicion, distrust, and enmity be banished from among men and nations ; so that the world, living in harmony and brotherhood,

may once celebrate the only true Peace which will endure for all time—the era when 'the earth shall be full of the knowledge of the Lord as the waters cover the sea'!

Let it be the world's will, the world's work, to speed the day. AMEN! AMEN!

THE IRISH PEACE

THE historic event of the week uppermost in every one's mind has an interest for us Jews as citizens of this country, scarcely less in degree than it has for the rest of the people. The momentous issues, political and social, which are involved in this event are bound to have far-reaching effects on this country and beyond. After months of anxious deliberation dealing with a state of affairs which for centuries has embittered the relations between this country and its sister isle, the dawn of a brighter day has at last supervened upon us : and it would seem as though an arrangement, or rather an agreement, had been reached between the much-tried counsellors on either side, which cannot, and dare not, suffer any collapse. It were monstrous, unpardonable, if such a catastrophe did take place.

For though the end of the long struggle is well within sight, we cannot fully congratulate ourselves as yet that the negotiations are complete, until the assemblies of both countries have consented to the terms, and ratified the treaty between the contracting parties.

From the days of old it has been said that 'the inclination of man's heart is evil' ; and so at all times and in every situation of peaceful endeavour, there will be found men who, from one motive or another, are ready to act as the wreckers of sane legislation, whether it be that they are extremists in the very cause which they themselves would wish to better, or it be from jealousy at the success of the efforts of those with whom in other respects they may or may not be in agreement.

It behoves us, therefore, in all humility to prostrate ourselves before the Throne of Grace, and to address ourselves in fervent prayer to the Supreme Source of Intelligence. We should pray unto Him, 'who maketh peace in the high heavens', that He would silence the tongue of those who would continue to fan the flame of discord between the peoples of England and Erin, and thus nullify or retard the happy consummation of the harmonious and peaceful welding of the interests of the two countries, a fusion that will tend to advance not only their own welfare but the lasting happiness and increasing prosperity of the Empire. Nay more; we trust that the historic epoch, which we hope to celebrate and inaugurate anon with due formality, may be the best example that can be held aloft to the peoples of the world at a time when the spirit of Conference and Conciliation is abroad, teaching them to turn their minds in the future from destructive wars to constructive work, so that 'nation shall no longer lift up sword against nation', and the cry of battle be not heard in the world.

While in devout contemplation we pour forth our deep thankfulness unto God for his guidance and help until this, we would invoke His blessing upon the Ministers of the realm and all who take counsel together, praying that they may be endowed with ever-increasing wisdom, with clearness of vision, and with replenished powers of endurance, even as the exigencies of the cause demand; and may theirs be the privilege and pride to bring to fruition the herculean task in which they are now solemnly and seriously engaged.

Oh that men in after days might blush and hide their faces in shame, to think that brother had for long years met brother in distrust, with aversion, in open enmity;

and saddest of all, to realise that difference of religious doctrine and creed was mainly the source and origin of all these painful experiences !

Surely this is not the path which He would have man tread. If but the true spirit of religion would henceforth animate the indwellers of the British Isles, and spread its life-giving influence far and wide throughout the whole Empire ! And if but the true spirit of religion animated our own brethren here and abroad, and united us for purposes of important constructive work ! As it is, in our community here, the all too-frequent and engrossing discussions and wrangling over minor matters shut out the possibility of our grappling with the more serious problems, and of our undertaking those improvements in various directions which demand immediate attention.

O Lord, send Thy light and Thy truth to brighten and enlighten the world of man, for Thine is the glory and the kingdom. AMEN.

JEWS AND PEACE

OUR Sages, in their masterly way of interpreting the words of Holy Writ, see in the two opening words of Genesis, chapter xxxvii, an experience shared not alone by our forefather Jacob but by the generality of the world's children.

Having already had more than his share of earthly troubles, Jacob intended to settle down quietly, when a new cause of anxiety presented itself, sufficient to tear his heart in twain and destroy the happiness of his home. וישב יעקב usually rendered according to the context. 'And Jacob dwelt', is taken by our Rabbis to contain the covert meaning that 'Jacob *intended to dwell*' or '*settle down*'; but 'when Jacob would settle down' in the land of the sojournings of his father, 'there suddenly sprang upon him the sorrow of the son of his old age, namely, Joseph', who was torn from his father's side, and disappeared in so mysterious a manner, וישב יעקב, בקש לישב בשלום קצת עליו רוגזו של יוסף :

But it is not the personal aspect of this astounding episode that appeals to us this day; we are rather concerned with the other dictum of the Rabbi of old in that connexion, מה שאירע לאבות סימן לבנים 'The experiences of the Fathers are reflected in those of their descendants'. And how true is this consideration at the present day! The world itself has been seething in the cauldron of sorrow and tribulation for the past five to six years; words will never be able to portray the darkness and gloom which have enveloped the dwellings of man during that period. There is a side

in the history of the times that will never be written ; for the trials and martyrdoms of those years endured by so many of the world's creatures have been enacted in the secret corners of the universe, and will never be known. Time alone can tell how long it will be before the world will resume its former conditions, however far from ideal or even satisfactory these may have been.

One would have thought that now, active warfare having practically ceased in the areas in which hostilities were waged, a truce would have been proclaimed all round, at least to those who wished to live in amity and goodwill with their neighbours in the land. But no. A scapegoat has to be found for the horrors of the War which would never have been allowed to ravage God's fair earth, if the world had learnt the lessons of former wars. And no scapegoat is more easily available than the Jew.

The Jew, having suffered in common with his fellow-citizens in the various countries of the world, would now ' dwell in peace, and settle down ' to help lay the foundation of a new world after the desolation wrought in the old.

But again he is denied this right and privilege ; he is good enough to be enrolled in the hour of need as a fighting man ; but when the need is over, he is of value only to be calumniated and charged with heinous sins, and his religion to be vilified and misrepresented. If in one wretched country a number of men (including such as were born Jews, but who by their professions and methods show themselves devoid of any religion whatsoever) give practical effect to a comparatively modern set of political and economic theories, with a cruelty and ruthlessness that any sane person would condemn in the strongest terms, the Jew the world

over is blamed, and held up to scorn and derision ; and vengeance is practically, if not in so many words, vowed against the race. This, alas, has been his lot, more or less, throughout the history of the world. But we should have expected better treatment to-day.

To the venom-tongued accuser of to-day, I would say : Rather than stir up strife between those who profess the tenets of the daughter-religion. Christianity, and those who are descendants of the Jewish Patriarchs of early history, bethink yourself of a better plan to serve the world's higher interests, to serve both Christianity and Judaism, and help them to work out their salvation. Be ashamed of your short-sightedness, if it be nothing worse ! Why not join forces to combat those elements which prevent the reign of righteousness and justice on earth ?

To have been effective, the War which has raged before our eyes must stamp out once and for all time the spirit of militarism from among men ; but it would be a poor victory that we have gained, if we stopped there ; if we were not out for crushing also the doctrines of Atheism and Anarchism, which can only spell ruin and disaster even in countries enjoying all the blessings earth can bestow.

That State alone will be blessed that replaces militarism by internationalism, materialism by spirituality, atheism by the outlook afforded by religion, and anarchism by social order and equity.

The true Jew will always be ready to take his full share in bringing about such a condition of things in the land in which he lives.

It was for these very principles, the foundation upon which his own polity rested many centuries ago, that his ancestors fought at the time of the Maccabees, whose

glorious triumphs we are again about to celebrate in the coming week ; and that same spirit animates us still ; we feel, as did the prophet of old, that it is ‘ not by material strength nor by brutal force ’, that we conquer in the conflicts of life. It is by the pent-up energy of a people, repelled and repressed by every power on earth, denied the rights of humanity in the countries to which they have been scattered ; it is ‘ by the spirit ’ of endurance, that they maintain their existence, and by their continued vitality prove themselves the very witnesses of the Everlasting Being, whose Name is Adonai, the Redeemer of Israel, the Father of Mankind.

ON THE SERVICE OF THE HEART

[TRANSLATED FROM THE HEBREW]

THE cultivation of the heart is as the cultivation of a field. When thou settest about cultivating thy field, thou wilt not sow among thorns and gravel. Thou wilt fence it, and gather out the stones thereof: thou wilt loosen the clods of earth and scatter them, and thou wilt plough the face of the ground to weed it of thorns and thistles. And when thy hand shall have done all this, and thou shalt have prepared the earth to render it fit to receive the seed which thou sowest, then thou wilt raise thine eyes unto heaven, trusting that God will cause the former and the latter rain to descend in their due season, in order that the earth may yield her increase, and that thou mayest eat the produce thereof.

Now if thou actest thus concerning thy field from which thou receivest but the issues of thy life of flesh, wherefore dost thou not act likewise concerning thy heart, out of which proceed the issues of the life of thy soul? For surely thou wouldst not sow profitably in the furrows of thy heart the seed of truth, before thou hadst cleared it of the stones and stumbling-blocks which oppose thy inclination from the time of thy youth. Thou wilt first tear asunder the bands of the wickedness of thy childhood: thou wilt crumble the clods of the sins of thy youth, removing from thy heart all the thorns of worldly desires, and weeding its surface of all the thistles of human pleasures. And when thou shalt have thus trimmed thy heart, and have prepared it in such

a manner as to render it fit to receive the seed of truth and holiness, then, if thou plantest therein the Tree of the Knowledge of the Law whose branches are the Commands of God, thou wilt prosper in the works of thy hands : a produce of holy dispositions will spring up within thee, blossoms of righteous actions will bud forth for thee—such, forsooth, as will be good and upright in the sight of God and man.

Now, if thou shouldst speak within thy heart saying : As regards the cultivation of the field of Nature, we have in our hands an instrument for purposes of ploughing handed down to us by the tillers of the ground who came before us, such as were well acquainted with the character of the soil from the days of yore, but with regard to the cultivation of my heart I hold nought in my hands whereby I am able to break the fallow ground and prepare the furrows of my heart, to remove from it all stumbling-stones, to clear it of the thorns and thistles which are the corruption of the soul. Understand, friend, that we do possess a sacred instrument wherewith we may carry out the cultivation of the heart : it is one which has been transmitted to us by God-serving men who have preceded us, such as were skilled in this species of cultivation from the generations of old, men of spirit belonging to the Great Assembly among whom were counted some of the prophets of the Lord : these are the ones who have bequeathed unto us a sacred instrument for the development of the Service of the heart ; they have given it as a possession to the Congregation of Jacob, and have surnamed it by the name of PRAYER—an instrument formed and constructed of expressions purified sevenfold. Amid each of these expressions the Spirit of God hovers, and every word is weighed, measured, and counted, endowed with

a sacred purity, expressive of the sublimest imaginings : all having its Foundation in the Mountains of Holiness. Nay, in very deed, Prayer is a sacred instrument by means of which thou canst effect wonders. By aid thereof thou hast the power to turn thy heart of stone into a heart of flesh ; by aid thereof thou canst separate and remove all destructive elements from the furrows of thy heart ; thou canst pluck up all thorns and thistles which have taken deep root within thy heart from the days of youth upwards ; and whereas thou hast hitherto (without the aid of prayer) been wont to cultivate thoughts of wickedness within thy heart, thou dost now possess in prayer a sacred instrument wherewithal thou mayest diligently cultivate a righteous pasture, that is, foster thoughts of the Fear and the Love of Heaven. And if, O Man of Prayer ! thou performest the service of the heart on this wise : ploughing its furrows daily, weeding out one by one those evil imaginations which are the stumbling-blocks and the ruin of thy soul ; if step by step thou removest from it the thorns of worldly pleasures and the thistles of vainglory and impure pride ; if without weariness and intermission thou wilt thus break the clods of thy heart's soil, then will thy heart become holy ground : uncleanness will be changed to cleanliness, the sacred will take the place of the profane : the heart will imbibe a holy influence derived from the secret images and reflections resulting from the habit of Prayer : the chambers of the heart will be filled with the refreshing dew of the *Knowledge* of God : through all its veins and vessels there will run the glowing flame of the *Love* of God : and through the length and breadth of its pasture there will be drawn a stream full of sweetness, namely, ' The *Fear* of the Lord which is pure '. Nevertheless, it behoves thee

to understand that heart-service is a most difficult function for man : for, though thou mayest have cleared the region of thy heart from the obstructions of pleasure and glory, and they may have disappeared from off the surface, yet their root still remains hidden beneath the surface ; speedily these nettles and briars spring up afresh, and gaining new strength make their appearance upon the soil of the heart. Wherefore, do not relax all the days of thy life in the work of cultivating thy heart ; pour forth thy supplication before Him who dwelleth on high at Evening, Morning, and Noon-tide. Raise thy prayer unto Him whose eyes are turned towards those who fear Him, that He may send thee help from His Sanctuary, that He may stand at thy right hand, that He may grant thee strength and power to guard thy heart from all the snares which are constantly renewed to cause thee to stumble upon the way in which thou walkest before the Lord.

And when God seeth that thou hast done all that was in thy power to do, He will second thy efforts and complete thy work : His Help will strengthen thee in all thy labours to seek the Knowledge of God, to understand the Fear and the Love of God, to walk in His ways and to cleave to Him all the days of thy life.

But, O Man of Prayer, while thou standest before thy Father which is in heaven to address unto Him thy supplications, thou wilt have to act as the judge between the two contending parties which are continually within the precincts of thy heart : a righteous judgment thou wilt have to pass within between the two opposite inclinations which are ever at war with each other, each exclaiming ‘ I shall be exalted above, and mine shall be the sovereignty ! ’ Therefore, in the *act of praying* thou art *declaring the sentence* : judge thou then with equity,

pronouncing the guilty inclination guilty and subject to bondage, and giving the verdict in favour of the innocent that it may come forth the victor in the cause. Thou wilt do this by subjugating the agents of Desire, by bridling the spirit of Pleasure, by overcoming the disposition of Pride, so that they shall not transgress the limits of the Law and the Commandment, to go after the imaginations of the heart which is evil : subduing these impulses, so that they shall not be able to assert their supremacy, and be the means of corrupting thy soul. For, in very deed the Soul which thou hast from above should dwell on high : dominion beseemeth her, royalty is comely unto her : she should sit upon the throne of Judgment to judge in thy midst. and to pass the sentence according to the Will of her Creator. For the balance of Righteousness has been placed in her hands to weigh thy actions, that they shall not pass the bounds which have been assigned in accordance with the principles of Justice, and thy work it is to incline the balance in thy favour. The Soul keeps guard over the Law and over Divine Service, subduing in the heart of man the tumultuous risings of Pride and Glory, of Pleasure and Desire, bringing each of these qualities under her sway, and confining them within just limits, pointing out to them but one Goal, namely, the Law and the Commandment, so that mortal man might win the glorious Diadem of the Fear of God and the Crown of the Kingdom of his Love.

But, as the imagination of the heart of man is exceedingly evil from the days of his youth, and in the course of life receives additional help from the many and the strong, while the good inclination receives but few supporters and these weak ones, it often happens that, taking advantage of an unhallowed chance, the evil impulses

of man's soul rise with a mighty hand against those impulses which are few in number and weak in strength, and by cunning devices induce them to throw off the yoke of subjection in which they had been enthralled by the soul.

And when, furthermore, thou comest among men of shame, such as despise wisdom and mock at Divine Service, and these haters of instruction from without are added to thine enemies from within, and as a consequence an inner conflict is awakened within thy soul, in that hour the struggle becomes serious, and thy task will be grave ; for thou art called upon to suppress these rebels who have girded themselves valiantly to rise up against thee, aided by the multitude from without who have encamped round about thee. Therefore, when thou pourest forth thy soul in prayer before the Father of Mercies, pray unto Him that He may plead thy cause and fight thy battles ; that He may be unto thee a Shield and Buckler, a very present help against those who strive against thee ; that He may protect thee under the shadow of His wing to keep thee from the overflow of evil waters, from the tumult of the many who rise up against thee. Pray that He may add unto thee power and strength, that thou mayest be able to cut off the horns of thine enemies from without and to break the arms of thine enemies from within, so that they may never again be empowered to prevail over thee, and to break through the borders of the Law and the Commandment. Then, indeed, there will be Peace for thee within the habitation of thy soul, Tranquillity within the chambers of thy heart, all that belongeth unto thee will be Peace. Selah !

‘ THIS HOUSE WHICH THOU DOST BUILD ’

ON several occasions we have dealt with the subject of Public and Private Worship.

From the Sedrah of the day, aye, from every section and paragraph, valuable lessons may be learnt bearing upon the relation of man to his Maker in the hour in which he pours forth his soul in prayer ; but it occurs to me that some of the finest hints on this all-important theme may be gathered from the concluding words of the *Haphtara* of to-day.

Listen to the words once addressed unto King Solomon by Almighty Wisdom : they contain a message unto every Israelite, indeed unto every human being, who would rightly understand how he may approach his Maker at the time when he would draw near to Him.

הבית הזה אשר אתה בנה, אם תלך בחקתי ואת משפטי תעשה
ושמרת את כל מצותי ללכת בהם, והקמתי את דברי אתך אשר
דברתי אל דוד אביך : ושכנתי בתוך בני ישראל ולא אעזב את עמי
ישראל :

‘ Concerning this house which thou dost build—if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them ; then will I establish my word with thee, which I spake unto David thy father. And I will dwell among the children of Israel, and will not forsake my people Israel ’ (1 Kings vi. 12–13).

Observe the remarkable phraseology in the passage I have just read. It begins by saying : ‘ This house which thou art building,’ and then it breaks off abruptly

and continues : ‘ If thou wilt walk in my statutes and do my judgments, &c., then I will establish my word with thee, and I will dwell in the midst of the children of Israel.’

To my mind this was no accidental method of speech ; there was nothing really abrupt : a lesson full of the highest significance was intended to be conveyed by this form of speaking unto Solomon, and through him unto mankind in general. Understand, dear friends, what is the true Temple—the real Sanctuary—what is the purpose of the House of Prayer ?

I think there is much misunderstanding upon this head ; a deal of misconception ; false doctrine bordering on superstition, even idolatry, among men, from which the Jew himself is not free.

Judge for yourselves, and say whether the number of Synagogues and Churches signify an equal amount of true religion, real prayer, holy worship among men. The prophet Hosea was certainly not of that opinion, or else he would not have remarked, ‘ When Israel forgot his Maker, he would build temples ’.

Is each place of worship a centre of inspiration, tending to good work in the field of righteousness ? Is each occasion of meeting for worship a motive power influencing holy thought, tending to useful and blissful action ?

Every time we enter the threshold of this Holy Place, are we impressed with the solemnity of this Sacred Building ? I fear it is not so. I fear that there are many people still who think that the spiritual and religious needs of the individual and of the people are fully met by the mere *building* of Houses of Prayer—never mind how they conduct themselves individually, never mind whether these Religious Houses serve their true purpose,

or remain but so many figure-heads, testifying to the religious spirit of—their forefathers, not themselves.

Almighty Wisdom understood the weakness of human nature from the earliest times ; and it, therefore, warned mankind, through the King of Israel, against a fallacy that was likely to be indulged by men.

' You have built this house,' says God unto Solomon ; so far so good ; but do not imagine that your duty is done thereby ; bricks and mortar, vessels of silver and gold, rich tapestries and embroideries, colossal pillars and columns, stained-glass windows and brilliant electroliers—these do not constitute the true Temple, the living Sanctuary.

But what does ? Wherein lies the value of a House of Prayer ? Our *Haphtara* gives us the answer : הבית הזה אשר אתה בנה 'This house which thou dost build'—what influence does it exert upon the worshipper, upon the Congregation, upon the whole community ? Is it a dead weight, or a living reality ? Does its purpose stop when the worshipper quits the Holy place ? Indeed not, dear friends. The value of attendance in the Holy House lies in the continuance of the impressions gained therein, and their power to act upon man's conduct when engaged in the outer world.

Taught by the exhortations therein delivered, ' Man should walk in God's statutes, do His judgments, observe His Commandments, to walk in them.' Religion is not for the Synagogue alone. It has to permeate all our actions in life. It is not to be confined to seasons and moods, to places and zones ; nor is it to be pigeon-holed, even to be forgotten till reclaimed by some special circumstance. True religion should embrace, it should stand higher than any of our religious systems, and constitute the end-all and be-all of our being and doing.

Man himself may become the Temple of God, the Sanctuary of life, if man's actions glorify God and sanctify existence.

‘ This house which thou dost build ’—if it teach those who worship therein the highest principles of religion, the truest dictates of morality, the best lessons of social relationship, then the House of Prayer becomes, indeed, the House of God, the gate leading unto heaven.

In this sense, and in this sense alone, can the Synagogue become a Sanctuary, the residence of the Holy Spirit, *‘ ושכנתי בתוך בני ישראל ’* ‘ the place where God dwelleth among the children of Israel ’.

God grant that each and every one of us may recognise his or her duty while engaged in solemn contemplation before the Throne of Heaven !

God grant that we may equally understand our duties while immersed in the storm and stress of existence ! God grant that we may never fail in our loyalty unto the Faith of our fathers, and ever rightly interpret the duties which we owe unto our fellow-men ; and then, though the mountains may quake, and the hills be moved, we need never fear or be dismayed ; we may be assured of the fulfilment of the divine Promise of old, *‘ ולא אעזוב את עמי ישראל ’* ‘ I shall not forsake my people Israel ’. So may it be, AMEN !

ON THE LITURGY

‘ Is it well with thee ? ’

IN the interesting episode contained in the *Haphtara* of to-day (2 Kings iv. 26) the following words put into the mouth of Gehazi, the attendant of Elisha, are fraught with the deepest significance to the people of the world : ‘ Is it well with thee ? Is it well with thy husband ? Is it well with the child ? ’

What thoughts crowd in upon the mind when we ponder these telling inquiries ! Naturally, their first application—their original application—had reference to the physical condition of the members of a family : but we can go further, we should go further, when we ask concerning the welfare of the household.

Physical health is certainly a prime factor in the well-being of man ; but there are other considerations too, higher ones, when once man’s physical conditions are assured.

What about the spiritual endowments of the human subject ? We have often emphasised the thought that man is not self-sufficient ; that he has not been created for a being of earth alone ; that a living soul has been breathed within him ; and that this life is but a modicum of the duration of his existence. The satisfying, therefore, of bodily wants—eating, drinking, and sleeping—recreation and amusement, this does not constitute the sole or main ambition of the being formed in the image of God, after His likeness. Man has to soar above earthly conditions, earthly satisfactions, earthly aspirations.

And for some of us, thanks to the Father of the Spirits of all flesh, it is fortunate that it is so ; otherwise, Life itself would be a mystery greater than it is—a riddle still more baffling to the human intellect.

‘ Is it well with thee, woman ? ’

‘ Is it well with thy husband ? ’

‘ Is it well with the child ? ’

Following up my remarks of Sabbath last, when I discoursed concerning the religious sentiment in man, in the words of inquiry contained in our text, pregnant with the most significant import, we recognise the duty of the mother, the father, and the child as far as concerns the exercise of the religious spirit. And in view of the general unrest in the world at the present hour, in view of the religious unrest in our own community in common with that in other communities, it is by no means idle to ask whether things are well with the men, women, and children in our midst.

There are signs of an upheaval in the domain of religious thought and religious exercise at the present time, quite commensurate with the political and social upheaval connected with the events of contemporary history.

It may be that the upheaval is of a refining nature rather than of a destructive one. It may be—let us hope it is so—that people are earnest in their criticisms and demands, and that they yearn for some soul-satisfying manna from heaven. It may be that there is a genuine desire and attempt to separate the dross from the finer metal in the religious conditions hitherto considered satisfactory, or, at all events, tolerated.

And what is going on around us is reflected in the state of affairs in our own community. No one has a better opportunity of knowing this than the Ministers

themselves. Not alone in the metropolis, but throughout the provinces in the large centres of Jewry, are the sounds of discontent most marked. I myself have received of late several communications, almost pitiful appeals for help and advice from leaders of congregations, who are as warm-hearted in their Judaism as its stoutest defenders, as to how to remedy the present apathy with regard to things Jewish, with regard to Synagogue attendance, and how to render the Sabbath Service such as to have an interest for the Jew and Jewess, how to adapt it to the needs of the time.

Surely, indeed, if we were confronted with Elisha's questions to-day, and we told the truth such as we understand it, we could scarcely reply : ' It is well with me ; it is well with my husband ; it is well with the child.'

No, dear brothers and sisters, it is far from well with the religious condition of our people here, let alone abroad. And I am bound to repeat what I have said in effect before : the evil is to be attributed, not in the main, but to a great extent to the fact that the Synagogue has so little hold upon the congregation, that the form and methods of worship are such as to repel instead of drawing and attracting to the fold.

I say this by virtue of my position, knowing what is, and what should be. It is the privilege of the pulpit in all ages from the prophets Isaiah and Amos downwards, to denounce the sins and shortcomings of the people, and to speak fearlessly the message of the hour. And if the prophet or the teacher wounds in the attempt, he is but doing that which the surgeon, in the interests of the patient, has to do, who cannot cut into the flesh without inflicting the wound.

I, personally, have never spoken, nor ever will speak at the dictation of any individual : I speak neither to

irritate nor to please the extremists of either side ; but I stand for a moderate and rational aspect of the Judaism I love and cherish. And especially am I concerned, with many others, lay and clerical members of the community, that our Public Worship shall be a reality, and not a make-believe ; that if we meet for Prayer, our methods of prayer should be decorous, honest, and inspiring ; that the mechanical repetition of formulae, without due regard to the sense or propriety, should not be considered as duty done ; and that no individual who attends public worship should be called upon or expected to utter that which, in private worship, he would regard as a falsehood to be shunned.

It is because public worship or private devotion is but one part of the religious life of the world, giving the key to the general conduct of the individual or the community in the larger and wider sphere outside, that it plays so important and vital a part in the welfare of humanity. And, dear brothers and sisters, this leads me on to say that had the religious life of the world kept pace in the past with the material and scientific progress of the world, we should never have witnessed the awful tragedy played upon the stage of the world for nearly five years.

In the coming week we shall celebrate the first anniversary of the cessation of hostilities after that terrible period of storm and stress ; and the opportunity will be seized to express openly, and in no equivocal manner, the ardent desire of the best spirits of humanity, that never again shall the world disgrace itself with being a party to any such war, or to any war whatsoever. The wholesome idea of a League of Nations will be pressed forward, and emphasised with all the power and eloquence that words can command.

Too long, indeed, have men proved themselves brutish, when it was a matter of difference of opinion between them. Too long, indeed, have men and nations shown themselves selfish, defiant, and arrogant, when it was a question of material and territorial gains.

Too long have the peoples of the earth allowed themselves to be held in subjection to the arbitrary will of a despot, and to be dragged into the deadly conflict, without their having the right and power of expressing their will as to whether his cause was their cause.

We fervently pray that the world may at last grow saner and more serious ; that Arbitration may in the future settle the differences that occur between people and people ; that Heaven's blessing of approval may rest upon the attempt to found a League of Nations that will conduce to this spirit of Arbitration ; and that the world may recognise in such a movement the seeds of her own salvation, her regeneration, and her ever-increasing progress in the time awaiting us.

To many of us it appears that in this way alone lies the world's path to an enduring happiness, to the stability which is required for the continuance of its existence. Only then, when a League of Nations shall encircle the whole earth in its embrace, will it be well with the men, women, and children who live therein.

Heaven crown the effort, and speed the day when it shall be established !

THE PRAYER BOOK IN ITS RELATION TO JUDAISM

APART from the gloomy aspect presented by such events as the rebellion of Korah, there are considerations by the help of which we may trace a silvery lining amid the dark cloud of trouble, trace the designing Hand of Prophecy amid the terrors of God's Almighty Power.

True, the leaders of Israel had been attacked ; the God of the people had been reviled ; yet the very circumstance brought with it a source of comfort and hope. A great principle had once been asserted, namely, that by discussion, even by struggle and strife, the Truth had been brought to light, exalted, and glorified.

And as then, so now. Periodical attacks upon Jews and Judaism have their bright side too ; they bring into bolder relief the grandeur and truth of Judaism. Periodical attacks from within as from without have the effect of rousing the indifferent Jew to a sense of national pride and duty, of rousing him to join hand in hand with his brother in faith, and to prove to the world that it is the staff of Judaism that will bud forth with fresh blossoms and flourish to the end of time.

Amid the jealousies, the contentions, the nigh-despairing difficulties placed in the way of the Jew ; amid the none too rosy condition of our brethren in various lands in consequence of the War, and the doubts and anxieties surrounding our prospects in the future, let us not despair ; let us rather present a bolder front, and be stimulated to bolder action in preparing to meet the problems that await us. But while being fully

equipped for the influences which threaten from without, let us not omit such precautions as are indispensable in securing the peace and solidarity of our religious brotherhood among ourselves.

Amid the trials and risks through which, religiously speaking, our community is now passing, the internal peace of the community is of the highest moment and has to be jealously guarded. For this purpose it should be clearly understood that discussion on various internal matters, even on matters of ritual, need not imply dissension in the camp, nor need the expressed desire to be uplifted and enlightened on the part of earnest men and women be construed into a lack of the true Jewish spirit.

I am speaking to-day generally, and not simply and solely with reference to the slight changes contemplated in the Order of Service here—changes in unessentials, of course ; and what is essential or unessential in matters of ritual has to be determined ultimately by those who know, not by those who know not and cannot be expected to know. But even in this connexion the principle holds good, that by discussion the Truth is brought to light.

Remember this great principle ; do not forget it. Truth *appears* to vary according to its interpreters ; in reality it does not vary. One thing is certain : true Judaism is above pettiness, and rests on a broad and firm foundation.

Personally I have no sympathy with extremists of either side ; and I certainly do not agree with any one who holds that it would be sacrilege to omit a single word or passage from the Prayer Book. My views on the grand truths of Judaism are so different, that I cannot subscribe to the doctrine that, if slight changes are

introduced into the Service for the better ordering of Public Worship, true Judaism will become a matter of the past, that such action will mean digging a grave for Judaism.

I would caution you against such rash and unreasonable conclusions, and bid you believe that while such and similar problems are determined under constituted authority, you need have no fear for the stability and durability of our time-honoured Religion.

I neither demand nor require such changes for myself ; but we have to take others into consideration, and not be selfish ; we have to be kind and considerate to others, to be sympathetic with their requirements and aspirations, when they are presented to us and formulated in a respectful and earnest manner. We have to be a good deal more tolerant in regard to those differently constituted than some of us Jews, I know, are ; and Heaven knows, if any one should show toleration with his neighbour, it is the Jew, who has suffered, and is suffering still, from the want of it. Tolerance, to my mind, is the refinement of religion.

Now I say to you, trust your leaders, and all will be well. Continue to trust fully those whose lifelong work it has been to study and deal with such questions ; or you should never have appointed them to the positions they now hold.

While the Jewish Prayer Book naturally contains much of the principles and teachings of the Jewish Faith, the Jewish Faith stands high above the Prayer Book ; it may develop independently of it ; it dare not be confounded with it. But more than all else, the respect and homage we bestow upon the Prayer Book dare not lead us into the error of offering it a sort of idol-worship ; it dare not be made to form the altar

for idolatry ; to be looked upon and treated as a fetish. The Prayer Book dare not claim for itself what is even denied by some of the most earnest, devout, religious minds to the Holy Scriptures themselves, namely, verbal inspiration.

The Prayer Book is a growth, and so is the mind of man. The Prayer Book was made by man for man ; man was not made for the Prayer Book. It was intended to be a help to the prayerful soul in holding communion with its Maker ; it was intended to help him in his endeavour to give expression to his feelings and wishes ; and for this purpose the set prayer, and the manner in which it is presented for his guidance, has to appeal to him—it must be the embodiment of his own thoughts and aspirations, which he is too weak or unlearned to translate into words. The set prayer and the method of recital dare not be at variance with his own views ; otherwise, the result of his so-called Service will be not to draw him nearer to God, but to draw him further away from God.

Brethren, the essence and spirit of Judaism rest upon too firm and solid a foundation to be in the least affected by slight or even more important alterations of the Ritual ; Judaism itself is too strong and broad to be shaken by the nervous fear of weak and narrow reasonings.

While you remain firm in the essentials of your faith, and adhere piously to the observances of Judaism, and show not the narrow but the broader spirit in the methods by which you exercise and give expression to the faith that is within you, we need have no fear for the future of our glorious Faith. The Judaism which has passed through the ordeals of fire and water in the past, and been trampled underfoot a thousand times, will not

suffer or die at the hands of its own true worshippers. It will live on (we feel its warmth and living force still) ; it will live on to the end of time, in the same way as

Truth crushed to earth shall rise again ;
Th' eternal years of God are hers.

THE SPIRIT BEFORE THE LETTER

THIS is a month of solemn assembly. We have met here already on several occasions in common brotherhood, in adoration of one common Fatherhood. We may have flattered ourselves that we have done our duty ; and that, if we reap no further reward for such action, we have at all events effected our reconciliation with the offended Majesty of Heaven, and drawn down upon ourselves the grace and goodness of the All-good and All-merciful.

But have we ? Have our efforts been sufficiently far-reaching ? In other words, have we offered to the source of Life the real thing ? Have our modern-day sacrifices in the House of Prayer been a true offering ? Have our Services been such as to bring about their purposes—of being a source of spiritual satisfaction to ourselves, and of being pleasing in the sight of God ?

It has always seemed to me for years past that we do not get enough out of our Services during the **ימים נוראים**—the days that have been termed ‘awe-inspiring’.

It is not enough that they should inspire awe and fear, but they should, by their manner, inspire reverence, love, and religion. Do they ? I unhesitatingly say, they do not. I am not speaking of a handful of individuals, devout, fervent, and deeply loyal to ancient traditions ; for these ‘the praying heart never lacks a praying place’, and they pray regardless of their surroundings and the blemishes that attach to the

Service. But it is for the average worshipper, the men, women, and children of our congregations, that I plead ; and I insist that for them there is much justification in the complaint that the Synagogue Service, whether on the High and Holy days or on the ordinary Sabbaths, has no hold ; that it repels rather than attracts ; and that year by year, week by week, individual Jews and Jewesses are being alienated, first, from attendance at Public Worship, and ultimately from Judaism.

I am fully conscious of my responsibility in making such a statement ; but I feel it my duty to make it, because I know it to be true.

I yield to no second person in my continued loyalty to the best traditions of Judaism ; I cherish my Faith with a love which no earthly power can divert ; I should be pained to see our time-honoured religion wane in power and influence, or the beautiful ceremonies of that Religion become a thing of the past. But—and here comes the great dividing line—the Jewish Religion is one of honesty and not of hypocrisy ; it demands the heart and not merely the lips ; it is based on reason and not on mystery ; it is to be a living agent in our daily life and not a dead relic of a bygone past. We have to guard against the danger of some of our beautiful ceremonies and simple religious symbols becoming degraded to the level of a mechanical rite, even a grotesque performance.

If, therefore, our common brotherhood and our common faith bring us together in one common place of Worship at stated periods, it is imperative that our utterances be sincere, and our professions true ; that we utter nothing that we do not believe ; and that when we do pray, we understand what we are saying, or praying for. Furthermore, the manner and method

of our Service should be such as to inspire devotion, to help serious thought, to generate religious fervour, to be a source of spiritual uplifting and moral regeneration.

But what are the conditions which to-day obtain in practically all our places of worship? The very reverse of what I have just hinted at. Passages in the Prayer Book have no meaning for some or most of the worshippers; they are not believed in by those who, from habit, utter them glibly, without bestowing a thought upon their meaning. Some passages are obsolete for the right-thinking Jew, and have outgrown the occasion for which they were originally composed. Other passages again are such that they give a handle to the anti-Semite against the Jew—I am not referring to portions of the Prayer Book having reference to the return to Zion.

Then, dear friends, there is needless repetition which palls upon the mind, and a redundancy of expression which interferes with true devotion, because the sense of proportion is lost. The result is, that insufficient time is given to the rendering of parts of the Service that really matters, to the portions that have a meaning for present-day wants; and these are gabbled over in order (to use a common-place metaphor) to squeeze a gallon into a pint pot. It cannot be done physically, and it cannot be done spiritually.

If I were dealing with details on the present occasion, I could refer to further blemishes which stain the conduct of Public Worship in our Synagogues.

Brethren, it is not the fault of Judaism that we have to deplore the existing condition of things; it is the fault of Jews, false Jews. Speak to some of them, and they will say they are the custodians of true Judaism.

and they will have no alteration in the Service to which they have been accustomed from their earliest days, never mind the blemishes, never mind the methods in vogue. But I have also grown up with such Services and such methods ; nay more, I have at least had the great advantage of making the Hebrew language a second mother-tongue, so that I use and understand it as easily as the vernacular. And still, with advancing years, with the experience which only age can bring, with a more penetrating outlook as one grows older, and with the risks and dangers staring one in the face, I say things cannot go on as they are ; we dare not close our eyes to facts, and ostrich-like bury our heads in the sand, and think there is no danger.

Our Judaism is in danger, because our Synagogues are empty ; and our Synagogues are empty, because we have no Service that draws them to the Synagogue. Do not cite the few attendances on two days in the year ; this is no argument. It may be a lingering attachment or superstitious fear that impels people to put in an appearance on such ' At Home ' days.

I am afraid the words of the *Hagadah* in the Passover Evening Service come to my mind at the present moment : מתחלה עובדי עבודה זרה היו אבותינו ' Originally our ancestors were idolaters '.

But are we so different now ?

We may not worship the Sun, Moon, and Stars, but we do worship the written word. We are guilty of idolatry, when we are satisfied to go through a system of prayers, part of which we do not believe, and part of which we do not understand, in a manner and at a pace that can never be pleasing in the sight of Him, to whom we imagine we are addressing ourselves in prayer.

I would appeal to all who have an interest in the vitality of our religion to make an effort to render our Synagogue Service a thing more real than it is at present; I would appeal to such as have gradually been withdrawing themselves from our Services from one cause or another to rejoin them, and to add warmth and fervour to our assemblies; I would also appeal to our so-called orthodox members to bear with those who do not see eye to eye with them in the matter of Service. 'Orthodoxy' should be free from selfishness; it should not consider itself alone, arguing that, as long as its needs are satisfied, it matters not how others fare. Others have needs also.

We have, I hope, scarcely as yet lost the afflatus of the Great Atonement-Day, which we solemnised recently.

The opening words of the Concluding Service of that Day after the introductory Psalm—words familiar to us from our daily Prayer Book—were these: וְבֹא לְצִיּוֹן 'And a Redeemer shall come unto Zion and to those who turn from transgression among Jacob, saith the Lord'.

רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרֵי אֲשֶׁר שָׁמַעְתִּי בְּפִיךָ לֹא יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַעַךְ וּגּוֹ' 'My *spirit* that is upon thee, and my *words* which I have put into thy mouth, these shall not depart from thy mouth, nor from the mouth of thy children, nor from the mouth of thy children's children from now and for evermore'.

Applied in the narrower sense to the Great Day of Kippur, these words would seem to me, in connexion with my theme to-day, to come as a stern rebuke; as though asking at the end of the Great Day a serious question: 'Have your long drawn-out prayers during this Day been imbued with the *spirit*, or have they been

the worship of the *word* and *letter*? Have you been engaged in the Service of the heart or in mere lip-service?’

That is the crux and criterion of the value and efficacy of prayer.

But in their wider application, what is the significance of the juxtaposition of these two verses?

To my mind it is clear. The Redeemer will only come unto Zion—redemption will only come to those who are penitent, and turn from transgression among the children of the House of Jacob; they themselves will only come to Zion, type of the ideal life, when the Jew will realise the vital importance of the truth enunciated in the second verse: ‘My *spirit* that is upon thee, and my *words* which I have put into thy mouth—these shall not depart from thy mouth, nor from the mouth of thy children or children’s children, from now and for evermore.’

Note, dear brothers and sisters, the *spirit* first, and then the *word*.

And so in our devotions; the spirit within us, feeling a craving for satisfying its needs, gives birth to the word which expresses those needs, and the process is a natural and rational one. Reverse the order, let the word come before the spiritual prompting, or worse still, let it be devoid or bereft of it, and all is changed: the element of truthfulness and naturalness is absent.

Let us take the lesson to heart; let there be truth and reason at least in our assemblies for Public Worship. Let there be nothing grotesque or unreal in our Synagogue Service; but let it be pure and refined, free from blemish in thought and word, so that it be worthy of taking the place of the frankincense of old, to be wafted on high to the Throne of Grace, unto Him to whom we chant,

Sabbath by Sabbath and Festival upon Festival, the words of the liturgy : אתה הוא שהקטירו אבותינו לפניך את קטורת הסמים 'Thou art He before whom our ancestors offered up the perfumed incense'.

May this incense of Prayer ascend as a sweet savour unto the Eternal Father of the Universe !

‘ RECONSTRUCTION ’ IN THE EAST END

RECONSTRUCTION is in the air, here, there, and everywhere : reconstruction political, social, and religious. It is a vast subject, the mere consideration of which must take hours to digest, and several occasions might be utilised before touching even the fringe of the subject. The larger and more comprehensive theme, that affecting the country and the State, we naturally cannot as much as refer to to-day ; but as regards the narrower and more restricted form, as affecting our own community, or rather our metropolitan community, we have a word to say.

Some few weeks ago (and reference is made to it again in this week's *Jewish Chronicle*), it was seriously suggested that *Reconstruction* among London Jews should make its beginning in East London. Far be it from me, as a minister of religion, to discourage any efforts for the social, moral, and religious uplifting of any part of the population, irrespective of creed. But it must be left to those responsible for the suggestion to make out their case.

No one, I am sure, will convict me of being wanting in interest in the East. For the first twenty-five years of my life, living in the City, I was brought into contact with East London ; years after, I was associated with the late Canon Barnett in various movements which ultimately developed into the founding of Toynbee Hall ; I took an active interest in the Talmud Torah Classes in different localities ; and for years, though living away from the district, I kept up, together with other

ministers, a regular system of visitation in certain localities in East London.

Nor have I failed to plead from my own pulpit the cause of East London and the necessity for a larger number of resident ministers, to which utterances my published writings will testify, and to which the chief minister of East London has, on more than one occasion, drawn attention.

But at the present moment I question whether this need is more pressing than it was before ; it seems to me that this consideration for the East should not exclude other equally pressing needs. To my mind, other parts of London require reconstruction quite as much as the East. Even the West is not above it. I am not sure whether it does not require to be jealously guarded and seriously taken in hand even more than the over-patronised East London. I have yet to be convinced that the East, as a whole, looks upon these patronising efforts with favour, and does not at times resent them. I hold, upon the grounds of definite knowledge, that the West (using the term in its widest sense) and other parts demand reconstruction at least as much as any section of the Community. What is required at the present moment is *local reconstruction* in each Synagogue centre.

The War has played havoc with so much that is dear to the observant Jew. What has become of our Sabbath attendances ? Where has the due observance of our sacred Sabbath gone ? What about our distinctive Jewish rites and time-honoured ceremonies ?

I am not speaking with regard to such persons who had no Judaism in them before the War. I have in mind such as through *force majeure*, through the tyranny of war and active service, have had to abandon what they

were in the habit of observing, and I ask myself : Have such observances been *abandoned* by them, or have they been merely *suspended* ? Therein lies the whole question, the problem ; therein lies our opportunity.

I trust I shall never be charged with being either a fanatic or an extreme Liberal ; but I know human nature too well to think that men who have been on active service for years and forced to violate the laws of Judaism can, with a leap and a bound, be transformed into observant Jews, or that homes that have suffered religiously in consequence of the War and been divested of every Jewish trait, can equally quickly be restored to truly Jewish homes. The process is bound to take time, and will be a rather slow one. It will be an extremely difficult task, but it is one worth the trying.

To-day we read again the grand words of our Religious Charter—the Ten Commandments. What a host of reflections does it awaken in view of the remarks which I have just made ; what rebukes, what exhortations ! ‘ Thou shalt have no other gods beside Me ’ ; ‘ Thou shalt not take the name of the Lord thy God in vain ’ ; ‘ Remember the Sabbath-day to keep it holy ’ ; ‘ Honour thy father and thy mother ’ ; ‘ Thou shalt not kill.’

I cannot agree with the incidental interpretation placed upon the functions and value of the Ten Commandments by the leader-writer of *The Times* a few days ago, in his looking upon the Ten Commandments as ‘ a moral aspiration, not a branch of human jurisprudence ’. These Ten Words, I say, are no mere aspirations, they are eminently practical ; they are humanly possible, and designed for humanity. They have been proved to be not alone the code of the Jew, but the basis of society in general, from the earliest times, throughout the ages. They have planted heaven

upon earth, and laid the very foundations of the world.

Is there not scope enough, I ask, for reconstruction, as far as the Jew himself is concerned, with regard to several of these Ten Words? I cannot enter into details to-day; I can but hint at my meaning. What about restoring the sanctity of the Sabbath, at least in places in which it was observed before the War? What about the work of impressing upon our young men and women the necessity for purer and cleaner speech, for purer and more Jewish lives, for greater reverence for God and religion? What about the astounding increase, during war time, of marriages between Jews and Jewesses with those outside our communion, carrying with them defection from our ranks? And so with other features of Jewish life that have suffered most disastrously under war conditions.

Let us begin by inducing the return of a larger number of fellow-worshippers to our Sabbath Morning Service. Let each member act as a missionary to bring his neighbour once again into the fold. Let us first set our own house in order, reconstructing it upon the true principles of Judaism; and having done this, we may be the more justified in undertaking the reconstruction of other people's houses. Let us not run amuck in our attempts at reconstruction, but let us give the matter deliberate consideration.

I have referred to the sanctity of the Sabbath. In this connexion I would emphasise that the Sabbath *Morning Service* is the Sabbath Service, and no other Service can take its place. To subordinate religion or ancient religious usage to convenience or to the demands of business is to depart from the standard of traditional right, and to substitute the counterfeit for the real thing.

Do not be deceived. I repeat : the Jew may have as many Services as he likes on the Sabbath day, but there can be only one real Sabbath Service ; it is the one that is the test of a man’s sacrifice for his religion, and not the quack-salve of his conscience.

You will not reconstruct the Judaism of a local congregation by Afternoon Services, which frequently resolve themselves into séances ; at least, that is my view. I scout the idea of reducing any religious Service to the level of an ‘ At Home ’. To my mind, to offer something material either as an inducement or as a reward to any one for attending a Service, be it a Morning or an Afternoon Service, is to detract from the sacred character of Religion, not to raise it.

Have, I say, as many opportunities for public or private worship as you will ; but remember this, meeting for Public Worship is one thing, prayer is another. I personally cannot conceive anything finer than the custom in foreign countries, and in more recent years in some churches here, of having their places of worship open all day or at certain hours of the day, so that the passer-by, moved by the true inward spirit, may enter, and pour forth his or her soul, if but for a few moments, before the Throne of Grace. How much more real prayer may be offered in this informal manner than in all the wearying pomp and disciplined formalities of the longer Services of public worship.

A tear, a sob, a sigh : what a volume of true prayer may be contained in each ! Friends, we are slaves to stereotyped expressions ; repetitions and redundances destroy the freshness and direct appeal of the utterance. To some extent this is true of the liturgies of all denominations. Our sages of old knew better, and counselled well when they advised, ‘ Make not your prayer a fixed

thing, but the real prayer of supplication'—something more indeed than set formulae, and passages repeated in a thoughtless, unreflecting, and mechanical manner.

Some time ago, since the beginning of the War, deliberations took place in the Board of Management of this Synagogue as to the advisability of introducing certain moderate modifications into the Sabbath Morning Service, calculated to improve its character, and raise it to a more spiritual and inspiring level, so that larger congregations might be drawn to this place. In deference to certain opinions, the further consideration of the project was postponed till after the War. The hour of reconstruction has perhaps now arrived. Will the opportunity be seized, and the project revived? I leave it to my congregation to say. Suggestions and methods have been offered and formulated: at any time they can be placed before you.

Meanwhile I plead to-day in general terms for local reconstruction before (though not to the exclusion of) extra-local reconstruction, and for the reconstruction and rehabilitation of the Sabbath Morning Service.

Heaven bless our efforts in this as in all other pursuits of life to the satisfaction of our spiritual needs, and to the greater glory of the Judaism so dear to us!

BAYSWATER MOVEMENT

THE PROPOSED REVISION OF THE LITURGY

‘ AND the Lord said unto Moses, Why criest thou unto Me? speak unto the children of Israel, that they journey forward ’ (Exod. xiv. 15).

Let me say at once that, as far as I am aware and as far as I am personally concerned, the remedy proposed to be applied as an experiment to meet the present unrest and gross dissatisfaction, reflecting the inactivity of years past, as regards the Synagogue Service and Sabbath attendance, touch no vital principle of our holy religion; and that, contrary to the impression which is being sedulously spread by those who will not see eye to eye with us, there is no attempt to introduce any changes in anything that is fundamental in our cherished Faith.

It is a base calumny to even suggest that any body of men, whether they be laymen or ministers of religion, meeting in the first instance in private to discuss the problem how to increase our sadly dwindling Sabbath attendances at Synagogue, and how far the Synagogue Service is responsible for the tragedy; how far, too, some modification of the existing form of liturgy may help to improve matters and strengthen the cause of Judaism; I say it is nothing but a wilful perversion of the facts, resorted to by the meanest minds, to suggest that such timely (or rather deferred) action is an attempt to interfere with ‘ the laws of Moses and Israel ’, or to tamper with any of the venerable traditions of Judaism. Remember, friends, the word ‘ tradition ’ itself is one of

degree, and may be most misleading in character ; a tradition may be of comparatively modern times, and not be worth respecting ; it may even be dangerous to preserve it, and harmful to the general community or to the individual.

As far as I know, no Jewish minister or layman, anxious to improve the present state of affairs, suggests any infringement of the Sabbath sanctity, any alteration of the dietary laws, the abolition of any of the Sacred Festivals or Fasts, any of the laws of marriage and divorce, or any other of the traditions governing the life of the Jew and Jewess.

They feel, however, that methods of religious exercise can be improved without, in the least, damaging, but on the contrary, improving the cause of Judaism itself. And in this connexion, some of us feel most ardently, and have felt for a long time, that the methods of the Synagogue Service are at fault, and call for remedial measures.

It is impossible for me to go into details to-day in the course of a brief address ; but I would have no difficulty in pointing out some of the glaring abuses which are in vogue both in the matter rehearsed in the form of Service, and in the manner in which our services are conducted.

As I observed on several occasions, owing to the fact that Hebrew is so little understood of the average Jew and Jewess, owing to the fact that obstinate folk will not give up a tradition though they know it to be false, many a congregant utters in the course of the Service statements which he does not believe ; official sanction appears to be given to a form of hypocrisy which should at least be absent in the House of Prayer.

It is because we wish our children and grandchildren

to have a better idea of the true spirit and practice of Judaism than are presented this day by the Synagogue Service and Synagogue attendance on the Sabbaths, that we feel it imperative to do something to remove this reproach from Anglo-Jewry, or else we shall have to bear the responsibility on our shoulders of suffering our descendants to become alienated from the glorious heritage of the true Judaism which is ours, and which we wish to be theirs. 'Why criest thou unto Me? speak unto the children of Israel, that they journey forward.'

Oh no, we do not 'laugh'; we leave that pastime to some cynic teacher of the future spiritual leaders of Jewry. We are rather in the mood to cry; and we have cried out in days gone by; but official expediency and the communal *laissez-faire* policy always prevailed, and nothing or very little has been done, just sufficient to irritate those who are wise in their own sight, and not sufficient to satisfy the needs of those craving for spiritual warmth, for intellectual satisfaction, for the uplifting of their immortal souls.

We do not laugh—let others laugh, who from their vantage ground are fooling themselves and the community; we cry over the desolation that has been wrought in our midst, the warning voice having been unheeded so long; nay, we cry, and the voice comes unto us as it did to the leader of old, 'Why criest thou unto Me? speak unto the children of Israel, that they journey forward'.

It is just because 'the children of Israel are estranged from the *spirit* of Israel' that we wish to infuse this spirit into them once again. Let not the letter kill, but let the spirit revive, and renew them as of old.

This is no individual aspiration, no one congregational

aspiration ; it is the voice that has come to us from numberless individuals who think deeply and feel deeply ; it is a cry for help and for counsel that has reached us from various parts of the country, as far as Glasgow and Birmingham and Liverpool ; and it is one that dare no longer go unheeded, unless it be to the further peril of our common Judaism.

Judaism is both strong enough and elastic enough to admit of much diversity of opinion ; and those who are betimes accused ' of pronounced reformed views ' are by no means of the ' reform ' type to which term so much stigma attaches, but they belong to a class which is truly conservative, being out for re-forming the lost character of the Jewish people, for re-establishing in the midst of many a Jewish heart, love and respect, attachment and greater loyalty, not alone to the spirit but also to the letter of Jewish tradition.

The selfish righteousness of the ignorant, or the conceit of the bigot in religion, will lay many a home-temple in ruins before it is aware of the mischief which it is doing. And where the unit of the home does not thrive, the communal body will die of inanition.

How much more so where the religious and the higher spiritual feelings are choked out of the public assemblies of our people, met together for the purpose of elevating our thoughts and with our thoughts elevating ourselves, choked out in consequence of the methods in vogue at our public worship !

Judaism itself need fear no harm from any modification of the Prayer Book, adapted to present needs and present aspirations.

עת לעשות לה' הפרו תורתך :

' When the time was to work for the Lord, they even frustrated Thy Law.' (Psalm cxix. 126.)

עת לעשות לה", שהיתה השעה צריכה לכך: הפרו תורתך, חכמי הדורות והוספו וגרעו בגזרותיהם ואראה גם אני אז כדת מה לעשות כפי צורך השעה.

'The times demanded such a course ; and the Wise Ones of the generations frustrated Thy Law by adding thereto and taking therefrom according to their own enactments ; and so will I, when the time comes, see what is duly to be done, in order to meet the needs of the hour.'

(Rabbinic Commentary.)

Cease then to be alarmed at what is new
And so reject the truth ; but rather weigh
These things with your keen mind, and if they're true
Yield your assent.

. Do what you will with the Form of Prayers, whether it be for the Sabbath or for any other occasion, do it under the authority of those who know and who are earnest to preserve Judaism, and our religion of old will not suffer in the least as far as its vital principles and its fundamental traditions are concerned ; it will but grow in strength and influence, for it will awaken in the hearts of those who profess it a real and responsive thrill of Jewish feeling, Jewish pride, Jewish consciousness, and, therefore, the responsibility of the Jew. On the other hand, banish from the Synagogue those who are showing unmistakable signs of a weakened hold on our Faith owing to their want of harmony with the present mode of Public Worship ; deny to the rising generation the means of joining with their brethren in prayer by opposing the demand for judicious and rational revision of the Ritual on Sabbaths and other occasions ; think of yourselves alone, satisfied to continue as you began, unwilling to concede unto others the spiritual and religious satisfaction which you yourselves happily feel, and it requires neither a greater prophet nor a minor

prophet to foretell what will be the state of Anglo-Jewry from the Synagogue point of view, and intimately connected with it, or derived from it, where we shall have to look for the remnants of some of the lost families of Anglo-Jewry.

To achieve his mission in the world the mind of man must be free ; no form of Egyptian slavery must be allowed to oppress him or to prevent him from rising. And so in the hour of religious communion there must be no restraint nor bondage ; nothing to intervene between the spirit that would lift itself up in prayer and the object of adoration itself. It goes, therefore, without saying, that references and utterances in a stereotyped form of prayer in which we do not believe ; repetitions of one and the same sentiment, however beautiful it may be ; redundant expressions that pall upon the mind of the worshipper by the mechanical manner in which they are poured forth ; undue length of a Service which taxes the physical strength and mental effort of him or her who prays, even the inordinate length of the historic recital known as the ' Reading of the Law '—all these hindrances must be looked upon as so many restraints and oppressions that bind and weigh down the spirit of the worshipper instead of elevating it to the heights to which it might soar.

For the reasons which I have just given, it behoves us neither to hesitate nor to be fearful in making a move to help religiously those who are crying out for counsel and active help in the matter of the Sabbath Service.

The Red Sea of difficulties and vulgar abuse often stands between the cry for a change from fettered conditions and the promised land of enlarged vision and spiritual growth. But leaders dare not shrink at the sight of roaring billows and foaming surf.

This is not a time for crying at the sorrowful pass things have come to ; this is a time for movement, for action, for reality, for advancing.

If we neglect to do our duty towards the Temple of God, God will forsake His own Temple.

‘ Why criest thou unto Me ? speak unto the children of Israel, that they journey forward.’

ZION

THE COMING RESTORATION OF PALESTINE

(AN INTERVIEW: *December 12, 1917*)

JERUSALEM is on the high road between East and West. It was always, as it were, 'the stone upon which seven eyes were set'. To-day all Jews will look with reverent joy on the capture of Jerusalem by the men under gallant General Allenby. To the Jews the world over, Jerusalem means the well-spring of their religion. To non-Jews, Jerusalem is a matter of much political importance; and, in my opinion, the British Government has been far-sighted in making Jerusalem a great objective, both for the sake of the Empire and of the Jewish people.

According to the Zionist programme, Palestine was to be converted into the 'legally secured home' for the Jew; but the greater part of the Jewish population in this country, the men of wealth and learning, the descendants of the Jews who fought for emancipation, have all along held themselves aloof from the Zionist movement. Some Jews looked to a return to the Holy Land through Divine fulfilment, not through human agency.

Although it is generally understood that, at the time of Israel's return, the entire body of the Jewish nation (including those who are scattered in the various countries, or lost in unknown parts) will be restored to the Land of Palestine, we have yet the best evidence from the experience of past history for believing that the

Jewish idea of a return to Palestine does not imply the return of the whole House of Israel, that the return must necessarily be partial, and by no means a forced, but a voluntary return.

The experience of past history, I repeat, satisfies us upon this important point ; for in the time of the Second Temple, parts of our nation were found in other lands outside and far away from Palestine ; ‘ Jewish communities were already established in the countries bordering the Euphrates and the Tigris, in Asia Minor, North Africa, in Greece and Italy ’ ; so that it was by no means absolutely necessary for all the Israelites of that time to be resident within the confines of the Holy Land. And what was unnecessary at that era of our history, when communication between countries was difficult, in some cases almost impossible, will surely not be considered a necessity now that the world has grown more than 2,000 years older.

The restoration of Palestine to the Jew has always been regarded as an ideal accentuating the Brotherhood of Israel, and in the lap of the future ; it dared not be scorned nor sneered at. How marvellously the ideal has, within the past few weeks, become real ! The restoration of the Jew to Palestine has at all times been practical, but had been neglected by the Jews themselves.

That the Jew has as much right, and more, in Palestine than any other people, must, I think, be conceded by all who are honest, Jew and non-Jew alike. Had we Jews been serious in the past, we might by peaceful means have gradually colonised the greater part of the Holy Land, and this might in time have legitimately expanded into a larger programme, ministering to the aspirations and wants of our people generally. We

unfortunately missed our opportunity, and we allowed others to encroach upon our ancient heritage.

As for my personal views on present-day Zionism, I would call myself a moderate practical Zionist. I stand, so to speak, between the *ideal* Zionist, who will not conceive a real Zion, unless it be one springing up in the night, as it were, by the miraculous intervention of Heaven, and the *extreme* Zionist, who uses the word 'political' in a sense not too well defined. I understand the meaning of a 'legally secured home', and subscribe to it, especially one secured by a just and mighty Power like Great Britain. No other European Power would claim my confidence in such a declaration as the one recently pronounced by the British Government with such goodwill; and, we believe, it will be carried out with generosity when the fulfilment comes. And why I say I trust Great Britain is, because it has always held and still holds in reverence the Bible and Religion, while other great European Powers stand for free thought and the absence of a religious standard. I plead for an extended process of colonisation, with municipal hegemony, local municipal machinery in the more important towns, interconnected with each other and with smaller places, all represented in, say, Jerusalem by members of a Synod or Sanhedrin meeting periodically.

The actual form of government does not interest me keenly. Originally it was a theocracy, and it was regarded as a sin in the Israel of Samuel's time to ask for any other King but God. The form of government should, in my opinion, be left to develop itself; time alone would show the capacity of the Palestine Jews of the twentieth century to govern themselves, the degree of autonomy for which they would be fit. It is

most regrettable, even déplorable, that just on this point, more than any other, the division between English Jews might be magnified into a cleavage. I devoutly pray that the various elements in our community will find a *modus vivendi*, and work together for the main end.

PENTECOST AND PALESTINE

(1920)

[Words of welcome and send-off to American contingent on its way to Palestine]

It has been remarked, 'The chains of slavery, tightened about our forefathers in Egypt, were not broken by Heaven so that our people might revel in the delights of a land flowing with milk and honey, and become a sensual and ease-loving people'—forgetful of their duties to God and man, wrapped in self, forgetful of the claims of others. No indeed, their redemption had a higher and nobler aim. And it was in order to keep ever fresh in their memory the purpose of their national existence that the Festival of the 'First-fruits' was instituted at a time of the year when Zion was as the garden of the Lord, and her indwellers might have been tempted to enjoy, in selfish fashion, the material prosperity with which they were surrounded.

The burden of the Festival-song of Pentecost might well be *ממך הכל ומידך נתנו לך* (1 Chron. xxix. 14) 'From Thee, O God, are all things, and from that which cometh from Thy hand, have we given unto Thee'. Yea, we give in honour of Thy Name, to Thy creatures on earth, some portion of that which we have received, not waiting, like so many do, to make posthumous gifts and legacies, when we are unable to make use of our possessions ourselves—remnants of an over-surfeited, a decayed appetite, or of an appetite over which we have no longer any control.

How the world is fooled in the matter of Charity!

'Charity' means 'sacrifice': it stands in relation to one's means, and only has true value in proportion to what one has: it has to be one's 'first-fruits', not one's parings and leavings; it has to be done with one's eyes open, not when they are closed by the Hand of Death. Charity has to be dispensed as an expression of one's higher and highest feelings of dependence on God and sympathy with one's fellow-men, not as an atonement for one's wilful sins, as a bribe to Heaven for immoral acting and living.

What a travesty of 'Charity' do we meet with in the world! In the course of my experience I have seen men lionised, seen them impose their imperious will on assemblies of backboneless men, all for a few tens or hundreds of pounds, which represented (when their wills were proved) not the proportion of the size of a fly's wing to an elephant's hide. This is not 'Charity'—certainly not 'philanthropy'; *איש כמתנת ידו* 'Each according to his means'—we read to-day, *בברכת ה'* 'according to the blessing with which the Lord our God has blessed us' (Deut. xvi. 17). Philanthropy is said to be the 'salt of prosperity', and this may take the form not only of 'material possessions' but of our best energies, our personal exertions, our time, and the first-fruits of our toil.

The service of Heaven is an active service, an open service, a rational service. Divine Service includes more than saying prayers. To say prayers need not mean to pray; it is often idol-worship; to 'serve God' we have to be practical and useful. To 'sing His praises' and turn our eyes up to the sky is not enough (it may become a mere matter of rote); we have to work out His praises, and give them a living reality here upon earth. '*Ora et labora*'—'Pray and labour'.

Friends ! For century upon century our forefathers have prayed earnestly and devoutly for that which stood as the highest ideal of their lives—the one hope transcending all other ambitions—the one gleam of sunshine amid the darkness of their individual and national life—it was the aspiration contained in the prayer *לציון ברחמים* *לשובך עינינו בשוכך* . Oh that our eyes might behold Thy return unto Zion in mercy ! ’

What would they not have given to be alive to-day ? Can we measure their thrill of joy, of gratitude, and of resolution ? Their first thought would have been, ‘ Until this we have “prayed”, now is the time to “labour” ’.

I need say little more for you to understand at what I am aiming. Our communities here and abroad have been sufficiently enlightened by the general and the Jewish Press as to the trend of events in Palestine ; how the British Government’s Declaration of 1917 has raised the hopes of a large section of our people in the matter of Palestine becoming once again the Land of Israel. I will not to-day enter into the vexed questions and the unseemly controversies which have gathered about this Declaration since its issue, unfortunately among our own brethren—the want of moderation and refined feeling, the none too elevating and sympathetic attitude taken up by both sides. I have been pained to witness how the so-called ‘ brotherhood ’ of Israel, the ‘ internationalism ’ of the Jew, had no real meaning when confronted by the politics of the twentieth century. Nevertheless one thing is certain, and I trust that whatever the feelings of my hearers, whether Zionist or non-Zionist, the urgent appeal which is being made by the head of the Jewish Commission in Palestine, appointed by the British Government, will be received

with true Jewish feeling and responded to with the readiness and liberality of humane hearts.

I would remind you that the Commission proceeded to Palestine 'to investigate the conditions of the country and to work out ways and means for the establishment of a Jewish National Home'. I would further remind you that I have personally heard these existing colonies spoken of in the highest terms of praise, as the nucleus of a larger colonisation scheme, against which no Jew—worthy of the name—can or dare utter a single word of discouragement. Now, do your duty to prevent, at all events, those colonies which exist, and which have suffered so much through the War, from being utterly ruined through want of financial help.

Give as much as you are able, each one of you ; make a real sacrifice for the cause of the rehabilitation of Palestinian centres of Jewish life and industry. It matters not whether (as some of you would term it) you 'believe' in the objects, or no ; hundreds of thousands, nay, millions of your brethren do, and a large proportion of these your oppressed and down-trodden brethren, who seek rest for the sole of their foot, a home where they are allowed to live, to breathe, to speak in anything but a whisper. *You* may think yourselves safe and comfortable, *here* or elsewhere ; but these unfortunate ones have but one hope—it is Palestine—their only possible home.

Think what it means for any of your kith and kin who have become prisoners of war, to spend months or years in a strange land away from their parental home—think what it means for affrighted men and women (victims of cruel air-raids) to be forced to spend their days away from their domestic hearth—and then think, try to realise, what must be the feelings of the devout

national Jew, victim for centuries of the scares and oppressions and brutalities of a prejudiced, inhumane world, tempest-tossed on the waves of a troubled existence—think of him when he has a chance of returning to the home from which he has been banished for nigh two thousand years !

Conjure up the thought, ponder it, and try to weigh its meaning.

English Jews, as a body, have hitherto not done their duty in this matter as they should have done. They have been unsympathetic, unable to view problems from the other man's angle, and they have therefore stood aloof from helping practically. Let English Jews, as a whole, take a lesson in this respect from American Jewry, and all will be well ; in blessing others, the English Jew will himself be blessed.

And speaking of American Jewry, I am glad to welcome, in the name of this Congregation, our co-religionists from across the Atlantic who are worshipping with us to-day. We should have been delighted to do so at any time ; but we are doubly pleased at a time when they have come to us with a solemn purpose ; when both through their kinship with Britain and with Jewry, they are joining their forces with ours in the determination to make *democracy* a practical and lasting thing, and to help to crush out—once and for ever—the vile despotism associated with the militaristic spirit of our present enemies.

I cannot help saying that it is a sorrowful reflection for the world, that 'militarism' has to be trampled underfoot by 'military' force ; that 'arms' instead of 'arbitration' is the engine that has to be resorted to ; but so it is, and we have to take the world with its present methods, hoping that this colossal War may

put an end to the possibility of a repetition of such insane warfare.

Well, you, my comrades, are about to do your duty together with our own men ; and I say to you to-day, in the words uttered thousands of years ago on this self-same festival to the pilgrims approaching Jerusalem—‘ Come in peace, come in peace ! ’ Go forth to fight the goodly fight on behalf of Justice and Right, in the name of the land of the free, side by side with Britain’s sons. May the Star-spangled Banner unite with the Union Jack in redeeming the world once again from the terrible nightmare which has been weighing so heavily upon it for the last four years ! May the ‘ Shield of David ’ protect you amid the stripes and hardships which you will all be called upon to endure !

May the God of Israel protect you ; may you be sustained by the comforts of our Holy Religion, allegiance to which we as Jews renew on this bright Festival of *Shebuoth* ! Be strong and of good courage ; quit yourselves like men, and leave the rest in the hands of Heaven.

As you come to us in the spirit of brotherhood, may it be your lot—having fulfilled your task—to return to your homes in security and peace, accompanied by the kindest feelings and best wishes of your fellow-Jews !

THE RETURN TO PALESTINE

At length the chains that bound are riven,
 And thro' the mists of ages gleam
 The rays of hope for which have striven
 Prophet and people—an endless stream
 That wandered long from land to land,
 Harried and homeless, two thousand years ;
 But ne'er did they forget the Hand
 That dealt the stroke, yet dried the tears.

O sons of Israel ! Ye children all !
 High and low, yea, great and small,
 Lift up your heads, shake off the dust,
 Stand not aloof, when brother must
 With brother join, to seal the fate
 That bringeth love, and chaseth hate.
 The Crescent and the Cross shall yield
 The right and due to David's Shield ;
 And better far this triple cord
 Than richest harvest won by sword.

Then gently forth let all men go
 To till and reap, to work and sow
 The soil, from whence shall spring again
 Fresh Sharon's rose ; and what has lain
 All waste and wild for years to harden,
 Shall as Eden bloom, a beauteous garden.

See now the ransomed of the Lord
 To Zion turn with one accord !
 In songs of joy, in gladsome mirth,
 They find their heaven here on earth.
 The anguish of two thousand years
 Is now forgot—with all its fears.

Then ask no King to rule the Land :
 There ruleth still the old ' Strong Hand '.

H. G.

April 26, 1920.

JACOB BLESSING HIS CHILDREN

Genesis xlix

WHEN we read in the Book of Genesis the chapter which reveals the characters of the various sons of Jacob, and the experiences which each was likely to encounter in life consequent upon those several characteristics, it sounds as though each note had been touched by the inspired Patriarch, as he ran through the gamut of human experience.

And though thousands of years have passed since the words uttered by Jacob were delivered ; and though some, at all events, of his sons betrayed characteristics which we would not be called upon to imitate ; yet each exhibits some trait to which a clue is given us in the sacred book, which it would be well for the members of the larger human family to imitate and carry into practice in the world.

It will be possible to touch only in the briefest manner upon the different lessons which the characters of the sons of Jacob afford ; and my remarks are calculated rather to suggest than to treat the lesson at any length.

The most attractive light in which we are admitted to the character of REUBEN is on the occasion upon which his brothers conspired against Joseph to slay him, and when we are told ‘ Reuben heard it, and he delivered him out of their hands, and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him ’—Scripture adding the significant words (as though rebuking in advance those

captious spirits who can never impute the right motive to a man in performing a goodly act), Reuben acted thus : ‘ that he might rid Joseph out of their hands, to deliver him to his father again.’

Reuben must have felt that there are times when we should stop in our dislike or hatred conceived against a fellow-creature, and not carry our vindictive feelings too far, even though such feelings might be justified by the provocation given. He, too, must have felt that ‘ the noblest revenge is to forgive ’ ; and he softened his heart, suffering his tender feelings to gain the mastery over him. Let us, therefore, learn the lesson of *tender-heartedness* from the example of *Reuben*.

‘ SIMEON and LEVI ’, we are told, ‘ are brothers.’ Indeed they were in more senses than one ; the most memorable occasion was that on which they acted in concert, in order to testify their righteous indignation at an act of baseness which called for satisfaction at the hands of the offending parties. But then this feeling must have been equally shared by the other brothers, or even by the aged Patriarch, their father ; they must have been in agreement as to the enormity of the insult which had stained their family honour ; but they could not have countenanced the methods which Simeon and Levi employed to redeem or avenge that insulted honour.

‘ I will divide them in Jacob and scatter them in Israel ’—such was the Patriarch’s prophetic announcement, and it was carried out to the letter. Neither Simeon nor Levi had any special tract of country allotted to them in Canaan at the time when the various tribes received their allotments. They had their territory scattered about the country ; and the circumstance might have favoured the occupation which, according

to tradition, the descendants of these tribes followed, viz. the occupation (always considered an honourable one in Judaism) of scribes and teachers.

Study and learning are not always inseparable from shortness of temper and impetuosity ; let us learn from Simeon and Levi to shun the hateful qualities and to strive after the better impulses of human nature, the desire to improve our minds as an aid to *improve our souls*—which should be *the aim and purpose of true study and real learning*.

Royalty is stamped upon the brow of JUDAH, and his brothers even acknowledge his superiority ; they have nought but praise for him. When Benjamin was detained on account of the incident of the lost cup, it was Judah who was chosen to come forward as the spokesman, and who remonstrated in firm yet careful accents with the Lord of Egypt. From him it was prophesied that ‘the sceptre shall not depart’—that sovereignty shall be the exclusive privilege of his tribe, and that the law-giver shall proceed from him.

There must have been some special inherent trait in his character—something noble and able to rule and command, that procured for Judah this pre-eminence.

May *nobility of character* prove also in our case the royal road to success and happiness in life !

‘ZEBULUN shall dwell at the haven of the sea, and he shall be for an haven of ships.’

What an enviable lot—to be useful to our fellow-creatures ! All the wealth of an ancient Croesus could not render its possessor one whit the happier than the poorest beggar, if he or she did not utilise that wealth for the purpose of alleviating the sorrows and distresses of one’s fellow-men !

And yet, there are many whose hearts are locked

against the cry of agony and poverty that sends its wailing note through every great city !

There are, indeed, two requisites in the discharge of so noble a duty as Charity, the heart and the pocket.

While, after all, a benevolent heart can render services of kindness to a fellow-creature without possessing the pocket, that being is to be pitied who possesses the material means of doing good, and yet has a heart incapable of the first and foremost qualities that go to make a human being.

May the example of Zebulun inspire us to become *a help and a haven to others* in the time of distress !

But there are times in life, dear friends, when help is slow in coming—when hope deferred sickens the heart of man, when the outlook is far from promising, and the dusky clouds which gather forebode anything but better prospects. This state of things, moreover, is present not alone to the poor, but to every condition of life.

Amid such conditions let us learn from ISSACHAR the lesson of *patience*, for ‘he crouched between the sheep-folds, . . . and bowed his shoulder to bear, and became a servant unto tribute’. As for Patience, it is an

Angel . . . sent,
To lay the storms of hope and fear,
And reconcile life's smile and tear ;
The throbs of wounded pride to still,
And make our own our Father's will.
O thou who mournest on thy way
With longings for the close of day !
He walks with thee, that angel kind,
And gently whispers, ‘ Be resigned :
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well.’

And if to the quality of *acuteness*—the characteristic

of DAN, be added the habit of *perseverance* typified in NAPHTALI, the result in life, in spite of occasional checks and opposition, will invariably be a measure of ultimate success which was the lot of GAD, in whose case, though 'a troop might overcome him, he shall yet overcome at the last'. Rich blessings shall be our portion; we shall be favoured of our brethren as was ASHER of old; and we shall dwell safe and securely under the shadow of the Divine Protection, as it was said of BENJAMIN (Deut. xxxiii. 12): 'The beloved of the Lord shall dwell in safety by him: and the Lord shall cover him all the day long. . . .'

What a well-spring of comfort are these words for us, the people chosen of the Lord, and yet, in the course of history, made the butt and target of every hostile archer in every country and in every age!

The Lord has covered us Jews, and kept us alive all the day long while we dwelt in our own land, and through all the dreary nights through which we have passed since we were forced to quit that land, and wander as captives over the face of the earth.

Oh, if we would only retain those Jewish national characteristics which made us strong in the past, and helped to preserve our vitality and individuality at all times! Oh, if we would never suffer the tendencies of modern civilisation to encroach upon the sacred heritage—those special characteristics and racial qualities by virtue of which we became Jews, and by the preservation of which we shall be preserved as Jews!

Let us ever shun the crooked path and walk in the straight and goodly way: let us imitate the better qualities of JOSEPH, the beloved son of his father, and avoid his failings, so that we may merit the blessings once invoked upon the head of Joseph, of whom it is

said : ' His bow abode in strength, and the arms of his hand were made strong by the hands of the mighty God of Jacob.'

As these blessings were fulfilled in the case of Joseph, so may they rest upon us, both as individuals and as Jews !

THE TRIPLE CORD

A 'BAR-MITZVAH' ADDRESS TO THREE JEWISH YOUTHS

THE history of the destruction of the cities, Sodom and Gomorrah, so vividly portrayed in our Sabbath portion, is familiar to you all ; you know how, when Lot and his family lingered amid the surroundings of the doomed city, the messengers of God insisted upon the necessity of their flight, if they would save themselves from the fate of those in whose midst they loved to dwell so fondly. The Word of God in narrating this episode continues : ויהי כהוציאם אותם החוצה ויאמר המלט על נפשך, אל תביט אחריך ואל תעמר בכל הכנר, ההרה המלט פן : תספה ' And it came to pass, when they had brought them forth abroad, that one said, Escape for thy life ; look not behind thee, neither stay thou in all the plain ; escape to the mountain, lest thou be consumed ' (Gen. xix. 17).

Brethren, it does not often occur in a Congregation that, on one and the same Sabbath, three of our young congregants, in the act of becoming *Bar-Mitzvah*, publicly testify that they belong to the Faith in which their fathers were born, and that from this day henceforth they will strive, in honouring that Faith, to honour their God and their fellow-men, and to act with honour to themselves.

Upon the supposition of the Wise Man that ' the triple cord will not easily be broken ', the fact that each ' Bar-Mitzvah ' will call to mind that two besides him

were this day admitted into the congregation of men may perhaps exert a lasting influence upon the future career of each, and may in coming years act as an anchor to stay his hurried course in the world.

I may be pardoned if I to-day deviate from my usual manner ; and if, instead of addressing our young congregants at the close of my sermon, I make the subject of my discourse with more direct reference to those of our young worshippers who assume the responsibility of the Jew in the hour of their *Bar-Mitzvah*, and if incidentally I address all those young men and women who form part of our Congregation to-day.

If it was ever considered that the main importance of the religious season of *Bar-Mitzvah* lay in the recital of the portion of the Torah on the Sabbath day in the midst of the assembled people, those of my hearers who have been regular attendants at our Services will before now have heard from me that this is not the case.

If the epoch of a Jewish boy's *Bar-Mitzvah* be not preceded by a regular and systematic course of instruction in the principles of Judaism and the observances of his Faith ; if this season of *Bar-Mitzvah* be not accompanied by valuable reflections, by vows and oaths which he means to observe, then the mere reading of the portion of Scripture is comparatively meaningless, and has no more important connexion with the day than the gold watch and chain, or elegantly bound volume of Prayers, with which this ceremony is, as a rule, identified in the mind of the Jewish youth.

And since, perhaps, not every youth at the age of thirteen is capable of suggesting thoughts and reflections to himself ; since many a one would gladly profit by advice as to how he is to set about shaping a course for himself, let us to-day consider a few practical lessons

to be learnt from the following verse of our Sedrah which I have before read :

‘ And it came to pass, *when they had brought them forth abroad*, that one said, *Escape for thy life ; look not behind thee, neither stay thou in all the plain ; escape to the mountain*, lest thou be consumed ! ’

It seems to me that, by reading between these lines of Scripture, valuable pearls of instruction might be gathered, specially of unspeakable importance to our young friends.

From the hour of birth until the age of religious majority, it is the Grace of God, as manifested in the untiring labours of parents, which sustains, and supports, and redeems our life.

It is no merit on our part which calls for this protection and goodness ; no demand, except that of obedience, is made upon us during that interval of our existence ; and Responsibility has scarcely a meaning for us.

But things are different when, according to our Religion, we become agents responsible for our every action ; when we, if not literally yet practically, leave the רשות of a parent, i. e. become exempt from a parent's authority, and have to depend for our welfare in life upon our own strength and saving power.

ויהי כהוציאם החוצה It is when youth is brought into contact with the *outer world*, when it thinks itself independent or beyond control, ויאמר המלט על נפשך that there is the danger, and the necessity to heed the warning voice which says, ‘ Escape for thy life ’. And the greater the risk that young men will mistake self-reliance for self-dependence, the greater is the necessity for their being equipped with such weapons in the form of useful hints as will serve them in the hour of danger.

אל תביט אחריו ‘ Look not behind thee ’. Do not look

back but forward. When you are called upon to grapple with the world ; when you have an ideal to which you aspire, and you bethink yourself that you have not the power to attain it ; do not spend your hours in vain regrets and unavailing complaints ; press forward in the world's broad field of battle, do your duty unswervingly, and leave the issue in the hands of Heaven. Never depend on what the world calls ' Luck ' for the fulfilment of your desires and wishes. Do not indulge as you grow older the fond hope which pleased us as infants, that the gifts of life drop down from the clouds ; but rather realise, the sooner the better, that although (in the words of our sages) אין אדם טכא אצבעו מלמטה אלא אם כן נגזר עליו מלמעלה ' Every dispensation comes from Heaven ', yet man is, to a very great extent, the architect of his own fortune.

Banish, above all, habits of idleness from your midst : ואל תעמד בכל הכנר ' do not stand in all the plain '. While all is active and busy round about you ; while every one is doing his best and looking forward for better days to come, do not stand still and idle, but move with your companions in the world in the struggle for a better and a higher lot. הרהר המלט פן תספה ' Escape to the mountain, lest thou be consumed '. It is man's bounden duty to mount to a higher standard, to progress in life to a higher level ; the prizes of this world and of the next can only be obtained by scaling the heights, and ascending the mountain of progress ; because not rising means going down, not progressing means going back, and standing still means certain ruin and undoubted destruction.

But, my young friends, although I have before advised you ' not to look back ' and ' not to stand ', yet there is a sense in which I would now encourage you both

to-day and in future years to *look back* and to *stand*. I would exhort you this day to allow your thoughts to turn to the very first moment of your existence, and to trace from that moment until this the numberless mercies and kindnesses which you have experienced at the hands of God ; and at the same time to call to mind the deep debt of gratitude which you owe your parents, who should be your best advisers on earth, for their untiring exertions on your behalf, for the trials and troubles they have cheerfully borne in their endeavours to rear you in body and in mind, from your birth until the present hour.

O my young friends, כתבם על לוח לבך ' write these thoughts of undying gratefulness upon the tablet of your heart ', and you will never be unhappy in the course of your future existence.

If I have before said to you, ' Do not stand ' אל תעמד in your efforts to rise in the world, I would now remind you that at times it will be necessary for you to stop and pause before you proceed. Stand and pause, when you are faced with the temptation to do aught that is dishonest and unlawful ; stand and pause, when unholy desires are about to gain the ascendancy over you ; stand firm to your Faith, when either your own inclination or outward circumstances would threaten your hold upon it ; stand and pause, when the companionship of evil-doers would lure you on to your own hurt and to your everlasting shame.

When such and similar dangers stare you in the face then המלט על נפשך ' Escape for your life ' ; and you will enjoy the pleasing merit, if you but make the endeavour yourself, ' to escape to the mountain ', of which the psalmist sings מי יעלה בהר ה' ומי יקום במקום קדשו ' Who shall go up into the Mountain of the Lord, and who

shall stand in His holy place ? ' and to which question the Psalmist himself replies : נקי כפים ובר לבב אשר לא נשא לשוא נפשו ולא נשבע למרמה, 'שא ברכה מאת ה' וצדקה מאלהי ישעו : ' He whose hands are clean, whose heart is pure, who has not lifted up his soul to vanity, nor sworn deceitfully. Such a one shall receive a blessing from the Lord, and justification from the God of his salvation ' (Psalm xxiv. 3-5).

A KOL-NIDRÉ ADDRESS

FOR THE CHILDREN'S SERVICES

Do you know why you are all assembled here to-night, to join in prayer and praise before your Creator and God ?

Many of you, perhaps most of you, have scarcely ever been to Synagogue in the evening, and it must seem strange to you that you have been called together to-night for some holy purpose. Of course you know that it is something solemn and serious that has brought you to this place this evening : it is not to join in fun and pleasure as on the Children's Happy Evenings, when your hearts are light and gay, and you are full of joy, and you make up your minds to have a jolly good time of it.

Mind you, I don't say you're not to have a good time of it to-night, but not what I should call a *jolly* time.

You've often heard the saying : ' There 's a time for everything : there 's a time to weep, and a time to laugh ; a time to be sorrowful, and a time to dance.'

If we do things in the proper time, in the time appointed for them, then there 's no harm sometimes to be sorry, sometimes to be jolly, sometimes to be quiet, and at other times to dance for joy. But if we are jolly and noisy at a time when we ought to be quiet and thoughtful ; if we think of fun and pleasure when we ought to be thinking of God and His goodness, and about other holy things, then we are doing what is wrong and wicked ; and although we may think we are having a fine time of it, yet in reality we're not having a good time of it, for we are not good ourselves ; and in the moment that

we are doing things that are not good, we can never really be said to be enjoying ourselves or having a good time.

Now this evening you ought all of you to be not only quiet boys and girls, but also very attentive, and you ought to think of the meaning of the solemn time which begins with *Rosh Hashana*, and ends with *Yom Kippur*. Of course you've all been taught that tomorrow's *Yom Kippur*, called in English 'the Day of Atonement'. You know it is the day which the Jew keeps as the holiest and greatest day throughout the whole year. We none of us go to work on that day; we fast, i. e. we don't eat and drink all day, we stay in Synagogue all day, praying to God, and saying to Him in our prayers that we are sorry, very sorry for any misconduct of which we've been guilty during the year, or at any time we can think of. It's no shame even to cry, if we feel that we have done something that's wrong and wicked, and that we are so sorry for it that we've made up our minds that we'll never, never do that thing again. And you know, that if people are truly sorry when they've done a wrong thing, and they are ashamed of themselves for having been so silly as to do that wrong thing, and if they make up their minds never to do it again when they've got the chance; then God lets them come near to Him again, and He listens to them and He forgives them; and He is even pleased to know that such men and women and children are sensible enough to understand that they've been doing wrong. While they were naughty and wicked, God would have nothing to do with them; but when they show that they are really sorry that they've done wrong, God is just like a kind father and a loving mother, who open their arms wide, when their children are sorry for

having been naughty, and when they've begged their parents' pardon, and they allow their children to come to their arms, and to put their own little arms round their parents' necks.

I am sure you've all of you, at one time or another, done it yourselves, or seen other children do it. And what have you noticed when you've seen a parent and a child embracing each other, that is, throwing their arms round each other's neck? The two look like one person; because at that moment they love each other so much, and the parent forgives the child so thoroughly, that the father, and just so the mother, takes the child to his heart, and doesn't like to let it go from him any more. It looks as if parent and child would always like to be only one person, *at one* with each other.

Now that 's just the meaning of the word '*Atonement*'. Spell it, or rather divide it into syllables, and you'll see Atonement reads At-one-ment, i. e. the state when two persons are at one with each other, not divided from each other through the misconduct of one and the anger of the other.

Now you'll understand, I hope, why to-morrow is called the '*Day of Atonement*'. It 's called so because to-morrow we have a chance of making ourselves *at one* with our God. While we are wicked, God will have nothing to do with us; but if we repent and are sorry—although we can't see God, yet we can feel Him putting His arms round our necks; and we can feel that we are not separated from our God, but joined to Him, *at one* with Him, like one being; just in the same way as a father or mother, who forgives the naughty child, presses it close to the heart, and won't let it go, because the parent loves it so much when it has once asked to be forgiven.

Now I am sure you all know that this evening, called *Kol-Nidré* night, is a sort of preparation for the great and solemn Day of to-morrow. And it 's very necessary that there should be an evening like this, to prepare ourselves for appearing before God on the morrow, and to think of the meaning of so very important a step.

Suppose you were going to the house of a great man, to ask of him some great favour, you wouldn't at once go from the muddy street into his best room, or the drawing-room. You'd have to ring the bell, or knock at the door, and the servant would open the door, and lead you through the passage or hall, and then show you into the best room. While all this was being done, ringing the bell or knocking at the door, going through the passage and perhaps into one or two other rooms first, and then getting into the drawing-room, you'd have time to think of what you're doing, and of the great person you're going to see, and what you're going to say to him, when you do see him, and you'd be quite prepared, and wouldn't be frightened to meet him.

Now that 's just what you have to do this evening ; you have to *prepare yourselves* to meet that greatest of all beings, namely God.

You want to ask Him to forgive you for any wrong things you may have done to others ; you want to ask Him to love you again as He used to love you before you were naughty ; then you must think of all this to-night ; and if you've offended your parents, or brothers, or sisters, or if you are bad friends with any one near you, you must first beg pardon of your parents, or ' make it up ' with your school-friends, before you go to God, and ask Him to forgive you and to love you.

Or, if you have ever told a story, or if you've ever taken anything that didn't belong to you, or if you've

ever been cruel to any of your playmates, then you must think of it to-night, and be very, very sorry for any of these things, and ask God to forgive you for having acted so wrongfully.

And then, to-morrow, if you mean all you say, God will forgive you, and you will be able to be happy and jolly when the Day is over ; for you'll feel that, just like your own parents, God is your best friend.

But I ought to tell you this one thing, and to warn you against making a great mistake. Good and sensible people, if they happen to do anything wrong and to commit a sin, never wait till *Yom Kippur* comes before they ask forgiveness, and try to improve their conduct. But they pray to God at any time and at all times to pardon their sins.

Have you ever heard of the words of the Bible which say, ' *At all times* let thy garments be white ' ?

Well, of course, you know how much nicer it is to have on a nice, clean, white frock than to have on one that's dirty or soiled. We should *always*, not only on Sabbaths, try to have a nice, clean dress on, without stains or spots on it. Well, then, if it's proper and nice to have on a clean dress or coat, how much nicer is it to have a clean heart, and a clean soul, and a clean conscience !

That's just the way in which a Jewish Rabbi or Teacher, who lived a long time ago, explained the words of the Bible which I quoted before. I mean the verse : ' *At all times* let thy garments be white.' He explained that the one who spoke those words didn't mean only, that we should keep our garments clean, but he also meant that our soul and conscience, our character and our conduct, should be clean and proper ; and not only at one time of the year, but always, *at all times*, all

through life. And he added the following parable or story to show the meaning of the words of the Bible.

There was once a King who promised to give a banquet to all the persons in his palace, but he did not fix the precise time when the banquet was to be given. He expected every one to be ready and prepared to come, whenever he thought fit to invite them. Now some of the people in the palace said to themselves: 'We needn't get ready now, there'll be time enough when we are called; so we'll go and see about different things, and enjoy ourselves in our own way, and when the King sends for us, we'll come back, and dress ourselves, and go to the grand dinner.' But the more sensible persons in the palace thought: 'Nothing is wanting in the palace of a King; the feast may be got ready at any moment, and we may be called upon to appear without a moment's delay.' So they went and dressed themselves, and when they were quite ready, waited patiently for the call. Suddenly the trumpet sounds; the King's messenger proclaims the feast ready; and the guests are asked to appear without delay. The sensible ones are, of course, ready, and appear in neat and clean garments, but the others, who had not got ready in time, came before the King in their old and soiled garments. The King was very pleased at the appearance of the one class, but very angry with the others. So he called out: 'Those who have prepared themselves for this grand banquet, let them sit down and enjoy it; but those who have come here unprepared and in unclean garments, let them stand aside and look on.'

Do you know, children, what the learned Teacher meant by this story? He meant this. The great King of whom the story tells is the King of Kings, our God and Creator; the foolish persons in the palace are the

wicked ones of the world, and the sensible persons are the good and righteous people. By the garments he meant our actions, and by the banquet he meant all the good things and rewards that God wishes to give us, if we deserve them.

Good and sensible people will always be prepared by their actions to appear before God, and will not be afraid that God will find fault with them, as He will with the foolish and sinful who neglect their duty, in not keeping their souls clean and pure at all times.

Now I hope and trust, dear children, that not only now, while you are boys and girls, but also when you grow older, and become men and women, you will always do what is right and proper, and never be afraid of appearing at any moment before God—the Great King of the Universe; so that God may send you of the good things which He has promised to give all good people, not only the good things to be enjoyed here on earth, but also the good things which He has in store for all good persons in the life after the life on earth, in the world which we hope to enter after we leave this world. AMEN !

[This Address is inserted in this Volume as a type of what the author considers should be the character of an address to children on a religious theme. Having himself, as Hon. Inspector and Examiner of the Jewish Education Board's Classes, in its early days, and of the later Synagogue Hebrew and Religion Classes, had an opportunity of superintending class-instruction, he feels that such instruction cannot be conveyed in language and style too simple and clear, and should be adapted to the intelligence and grasp of the youthful mind in its various stages.

This Address has acquired additional interest for the author from the fact that it was sent to his son on active service abroad, and retained by him during the years of the War (1914-18).]

THE PILGRIM FATHERS—A PARALLEL

WE have in this Sabbath's weekly lesson (Deut. xxvii-xxviii) a striking and dramatic rehearsal of the curses and blessings pronounced upon those who do evil and those who do what is good in the sight of God and man.

The setting is truly Oriental ; and the lessons of virtue are impressed with a vividness of life-like character scarcely to be excelled in the range of ancient and modern literature. And yet, in spite of its presentation as an historical fact that took place thousands of years ago ; in spite of the existence of a Mount Gerizim upon which stood the ministering heralds who proclaimed the blessing, and in spite of the Mount Ebal upon which stood those who proclaimed the curse ; the same effect has been produced on the mind of man millions upon millions of times ever since, frequently perchance without man being cognisant of the fact, much to his own hurt and undoing. For without any visible sign and token, without any audible voice—

Yet still there whispers the small voice within,
Heard thro' gain's silence, and o'er glory's din :
Whatever creed be taught, or land be trod,
Man's conscience is the oracle of God.

A celebration, friends, is taking place during these days in the West of England which cannot but be of interest to us Jews. In the first place, it emphasises the power of Conscience, to which we have just referred, and shows it to be the sole monarch in man, owning allegiance to no earthly prince, and above all human

laws; and, in the second place, it mirrors the fate and destiny of our own people as a whole.

The *Mayflower* celebration in Plymouth, from which the gallant vessel sailed with its small freight of human lives 300 years ago, is typical of the 'Wandering Jew', who has journeyed for century upon century from place to place in quest of the same right, namely, the right of Conscience.

We Jews must admire the action of those stalwarts of old, who would not bend the knee to what they considered the Baal of their days, and preferred, rather than give the lie to their conscience, to brave the winds and waves of angry seas, leaving their own native land in search of a land in which they could worship the God of their fathers, in a manner which their own conscience approved.

Here you have the history of our people from the days of old; here you have the secret of the streams of immigration during past decades; here you have the explanation of the restless movements in more modern times tending to the resettlement of our brethren in the Land of Palestine. Religion, Creed, Conscience at the root of it all—whatever specious excuses or wilful misrepresentations may have been forthcoming to explain their wanderings from place to place. 'Get thee away from us, for thou art becoming stronger than we are,' was the cry in the case of Isaac, the patriarch.

'Lo, the people of the children of Israel are more numerous and stronger than we are'—thus spake the Egyptian King unto his people about the time of the Exodus. And ever since those days the Jew has had to bear the enmity and reproach of his fellow-man, just because he is a Jew.

An Antiochus could challenge him—a Torquemada

could torture him ; but the one could not persuade him, the second could not break him. His reply would ever be :

I feel within me
A peace, above all earthly dignities,
A still and quiet conscience.

It was this same feeling which must have welled up in the hearts of the ' Pilgrim Fathers ' as they sailed to an unknown land, buoyed up by the hope that He who knoweth the secret thoughts of man will not suffer His faithful ones to perish, but will lead them on to their desired goal. And after weary and wearing weeks of storm and disaster, after weeks of prayer and anxious fears, they reached their haven, thanking Him who stilleth the billows of the sea for His mercies, re-dedicating themselves to His service in a new land.

It is a significant fact—a point not to be overlooked—that the same country Holland, the State with a broad heart that gave an asylum in the fifteenth century to the affrighted Jews, ruthlessly driven from Spain by the cruel edict of Ferdinand and Isabella, was the one that welcomed the Puritans of England in the seventeenth century ; and it was the irony of fate that, while in 1620 this our country drove away the Pilgrim Fathers for conscience' sake, it opened the doors by a Whitehall Conference thirty-five years later for the admission of those of the Jewish Faith whose ancestors had been expelled from England more than three hundred years before.

Thanks, alas, to the disturbed and impassioned condition of the world brought about by a vile war, the episode of the ' Pilgrim Fathers ' of New England is being enacted anew in the case of hundreds of thousands of our own brethren, driven hither and thither as refugees

from country to country, buffeted by the angry waves of spiteful hatred, accused of the most heinous of offences, held responsible for the villanies of others, unjustly and without proof held up to opprobrium, for the reason that has so frequently sufficed to affix a stigma to the Jew—a scapegoat for existing ills has to be found, and the Jew is the cheapest victim.

It is a scandal crying out unto Heaven that in a country like this, leading newspapers should make a point of stirring up the mud of racial hatred and sectarian bias by publishing sensational stuff hailing from a country that in peace-time has ever been known to be the home of bribery and corruption from the highest to the lowest—a pursuit ostensibly for the purpose of vindication, but alas too apparently for the purpose of besmirching the name of Jew not only in one country, which many years ago I termed ‘the plague spot of Europe’, but in the various lands in which the Jew resides.

We have had our Arnold Whites, our Goldwin Smiths, and our Madame Novikoff before ; we have them again ; and it appears we shall have them for ever. For neither civilisation nor Christianity has any hold upon the world ; the name is there, but not the reality ; otherwise how explain the possibility of a monstrous war such as we have witnessed, and the aftermath which has supervened upon us ? Truly, indeed, they who sow the wind reap the whirlwind.

The Jew is, ordinarily, neither better nor worse than those of other creeds. If he be better, then he is only as he should be, since the precepts and laws of his religion make this demand upon him. If he be worse than others, then let not the world look askance at him : he is what he is of their making. ‘Look not at me thus, that I am somewhat dark,’ says the Song of Songs ;

‘ it is but the sun ’, interpreted to mean, the heat of oppression, ‘ that has scorched me ’.

The world that cannot settle, or that has not yet settled, *the Irish question* is scarcely able to sit in judgment on *the Jewish question*. For whether it be the ‘ Pilgrim Fathers ’, or the ‘ Unionists ’ and ‘ Nationalists of Ireland ’, or the ‘ Elders ’ and people of the Jewish race, there is an element in the struggle, there is an aspect of the problem, deeper and more vital than the economic or industrial, of which one hears so much at the present day. There looms far beyond these bearings, transcending them all, the priceless and inalienable possession cherished by those who persist in their right to live in the world. For, in asserting this right, they take their stand upon their heritage of old—their undying Faith, to them a matter of life and death, even their ‘ Conscience, which is the oracle of God ’.

‘ WHAT IS HELL ? ’

No more vividly lurid description of the popular notion of Hell (perhaps the *fons et origo* of the whole conception) can, to my mind, be found in the Scriptures than that portrayed in the concluding words of Isaiah :

‘ And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh.’

Truly Gustave Doré’s pictures which illustrate the Rev. Mr. Campbell’s article on Hell in a recent number of *Pearson’s Magazine* are not more suggestive. But when we know as a fact that the valley to the south and south-west of Jerusalem was known already in Joshua’s time as Gehinnom (Gehenna or Hell), and that the valley where children were sacrificed to Moloch became ‘accursed’, on account of its use for this purpose, we need not exaggerate this purely topographical description into a moral and spiritual truth, affecting the destiny of millions upon millions of human beings.

I, personally, am not sorry that there is ‘a marked tendency towards the rejection of the ancient belief in Hell as a place or state of everlasting punishment for the wicked after death or after the general judgment’; nor will I act the village preacher, and paint in vivid or harrowing colours the bliss of ‘Heaven’ or the pangs of ‘Hell’. This is not the way that I have tried, or do

try, to get the people to listen and take to heart. I have no more definite knowledge of these mysteries and 'secrets belonging to the Lord' than the merest tyro, because 'No man shall see Me and live', says God; in other words, no man in the living state shall see what God has reserved for him beyond this life. Death alone is the avenue to this knowledge.

Let us, therefore, not throw dust in the eyes of the people by pretending to tell them that which must for ever remain unknown, for it is unknowable.

But we have surer and firmer ground to tread upon in enlightening the world as to what is popularly called Heaven and Hell. And while not deploring with Mr. Campbell that 'the revolt against the dogma of eternal torment, *as popularly construed*, has gone too far', I yet agree with him in insisting that 'there is a Hell, and men ought to be warned to shun it, and shown why'.

But what sort of Hell? That is the question. Is it eternal *and* everlasting, eternal *or* everlasting, if you will? 'Is Hell a place or a state?' asks Mr. Campbell, and adds, 'I should say it is both'.

I take it that it is not a question here of dogma, of Jewish or Christian doctrine, but a question of personal views on the subject. I will, therefore, confine myself to these; and as my small contribution is not intended to be an essay on the theme, I necessarily leave out of consideration entirely, and do not even state, the various opinions held and expressed by the Rabbis of ancient or more modern times.

Let me begin by saying in a word, I believe that *Hell is not a place*, but a state. I fully agree with Mr. Campbell, 'Hell may begin here and now, when retribution follows hard upon the heels of wrongdoing'; but when

he says: ‘*Properly speaking*, the designation heaven or hell appertains to conditions *following* death,’ I should prefer, if his sentence is to stand, ‘*popularly speaking*’ for ‘properly speaking’, unless he alters the sentence thus: ‘Properly speaking, heaven or hell appertains *also* to conditions *preceding* death.’

This is just the important difference I wish to bring out. The doctrine of Hell, as commonly understood, affecting but the individual sinner, seems to me to be to aggravate the spirit of *selfishness* in man. The world, or life, is a chain of events and actions, an interdependence of efforts; and we dare not leave this consideration out of the subject with which we are here dealing. Dr. Campbell’s article throughout has, I venture to think, too individualistic a trend; it does not take into account effects: it stops at the one man, the sinner himself. I wish to go much further, and to put in the strongest plea for teaching the Hell of ‘Here and Now’—in this world, in the life of the individual sinner, in the form of remorse or a change of fortune, and, as a consequence of his sins, in the everlasting or eternal punishment to be realised by the sinner himself that will of a surety overtake those who come after him.

To my mind such a doctrine will be a greater deterrent to men on the threshold of wrongdoing than any number of hazy, harrowing descriptions of extreme torture to be dealt out to the sinner when he is ‘dead and gone’. The positive knowledge which can now, thanks to modern investigations, be *scientifically* demonstrated, that man’s sins will affect countless generations after him, must surely be more forcible and convincing than the popular and old-time method of depicting the sinner himself (not realising further responsibility) going to ‘the bottomless pit’, and being alone ‘tor-

mented by flakes of fire on a plain of dry and hot sand'. His punishment ends with him; all trace of sin and punishment dies with him; it does not affect posterity. Looking at it from this point of view, I do not think it is too much to assert that the doctrine of Hell *after* death is in reality pernicious, inasmuch as man may in life 'go astray after his own heart and eyes', and console himself with the thought (to use colloquial language), 'I've had a good time in this life, and I care not whether I suffer for it in an after-state, which may or may not be'.

If, on the other hand, the men and women of the world are taught that Hell is here, *before* death, for them and their descendants, then they may be more willing to hear and receive correction, and save themselves and those whom they have born and reared, and those again whom these will bear and rear, from the miseries and sorrows of eternal or everlasting torment.

Teach them to look round and see for themselves, and witness the daily consequences of wrongdoing and crime—patent to every eye that will see. Make them reflect that if they steal and think lightly of human life, they will not have to wait for hell-torments *after* death, but that the inevitable result of their actions will follow in the punishment they will have to bear; and if they have children, the result will be that their children and children's children may grow up thieves and murderers, and prepare for themselves also the hell which they themselves have found here.

If men and women be taught by object-lessons that it can now be proved that a large, perhaps the larger, proportion of the vast army in the world of dwarfs and misshapen creatures, of the weak and feeble-minded, of the deaf and dumb and the syphilitic, is to

be traced to the immoral lives led by ancestors near to them or further away from them, I ask, will they not ‘be good’, and be deterred from evil by the force of such examples rather than by the bad dream or bugbear of an after-state of torture, presented to them in the undefined and undefinable guise of the term ‘Hell’?

Let men realise, once for all, that as ‘our acts our angels are, or good or ill’, so may our actions in themselves be our ‘Heaven’ or our ‘Hell’—‘Hell’ being represented by the terrible condition of unending fear in the present and dread of the future, ‘Heaven’ by restfulness and peace here, and by the bright prospect of eternal hope and faith in a Hereafter.

KIEFF TRIAL : THE 'RITUAL' ASPECT

SACRIFICE OF ISAAC

FOR the time being Russia has saved herself in saving Beiliss, the poor victim of the 'Real Russian' conspiracy. But it is felt on all sides that the verdict is far from satisfactory. In effect, it has shifted the responsibility from the shoulders of one person on to those of a class, if not of a race, and has thus made the indictment general, instead of particular, as regards the monstrously absurd ritual murder charge ; it has artfully maintained the blind and wicked allegation disproved over and over again in the course of history, not only in moments of emotion by those who knew the whole truth, but also disproved in the pages of academic treatises and in statements made by the greatest Churchmen and scholars, non-Jewish and Jewish, against whom it were puerile, if not malicious, to breathe the charge of partiality or bias. Russia has permitted this cruel business within her borders for the reason covertly hinted at in the course of the Public Prosecutor's speech, namely, that the Jew and the Reform or Intellectual movement in Russia are one—*hinc illae lachrymae* ; and this being so, Russia will have to bear the responsibility of the but partially satisfactory verdict just delivered.

The eyes of the world are upon her now more than ever. But I will not pursue this matter further. The object of these lines is academic rather than polemic.

Referring to the very interesting remarks contained in the second column of p. 12 in the *Daily Telegraph* of November 12th, great stress is laid upon the evidence of Professor Troitzky, of the Ecclesiastical Academy of St. Petersburg, who maintained that human sacrifice did not constitute a Jewish rite. He further remarked that much capital had been made out of the narrative of Abraham's intended sacrifice of his son Isaac, as told in Scripture, as justifying the allegations of human sacrifice preferred against the Jewish people.

I would like to say a word on this very subject. The 22nd Chapter of Genesis—the Scriptural lesson read to this day on the Jewish New Year—is one of the most pathetic passages, and certainly the most startling, throughout the Bible. The summons which it contains, calling upon the Patriarch to sacrifice his loved son at the will of Heaven—an idea so contrary to the spirit of Judaism—has led some reflecting persons to regard this account as legendary, or, at most, as the description of a vision of Abraham's mind, and not that of a real, historical event.

With a little more reflection, and perhaps a little further explanation, it will not be difficult to understand that this very remarkable passage (containing, as it would appear, one of the most mysterious messages to man) was intended to teach mankind at large one of the most necessary and important lessons, that of Divine Goodness. It has been said: 'The life of Abraham presents a gradation of difficulties, powerfully typifying the numberless struggles of the human mind in its aspirations after piety and happiness; and the culminating point of his faith was when God commanded him to offer the child of his love and hope as a sacrifice on a mountain which He would show him.'

But was it ever intended that this human sacrifice should really take place?

To answer this question I would say: There seems to me another way of looking at this entire narrative; we can judge the story from quite a different standpoint. Personally, I have never been able to regard the history of this command unto Abraham to offer his child unto Heaven, to regard all its details of preparation and the subsequent countermanding of God's first message, in any other light than the following, whatever additional purpose it may have effected.

It would seem as though this chapter of Holy Writ stands forth as a solemn and divine protest against the practice of the worship of Moloch, which even in those early times must have been in vogue among the Canaanitish races. In this system of worship human sacrifice, and especially that of children, was the predominant act. Moloch was the national god of the Ammonites and other early heathenish races, and it was against the practice adopted to propitiate this Deity that the Law of Moses (which, according to the Talmud, is but the teachings of the Patriarchs elaborated) inveighs with such force in these terms: 'Thou shalt not let any of thy offspring pass through the fire to Moloch' (Lev. xviii. 21); 'Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth of his offspring unto Moloch, he shall surely be put to death . . . and I will set my face against that man, and will cut him off from among his people; because he hath given of his offspring unto Moloch, to defile my sanctuary, and to profane my holy name' (ibid., xx. 2, 3).

When we take the command unto Abraham as it stands, without any further comment, we are perplexed

and in doubt as to how to reconcile the purpose of the message, first, with our teachings and notions regarding God's goodness and love ; and, secondly, with those expressions in Scripture which testify in the clearest terms to His utter abhorrence of human sacrifice. In the light of the explanation I have here advanced, the grand purpose of God's command to offer Isaac as a sacrifice, and the subsequent intervention to release him from the altar, was this : Independent of, or in addition to effecting a trial of Abraham's faith, it was publicly to proclaim upon the heights of the world—in dramatic form, if you will, for all times and for all ages—the teaching that the God who gives unto man life will not permit that life to be taken from him at the hand of man. The 22nd Chapter of Genesis thus becomes *the most emphatic protest against human sacrifice*, a doctrine which has lost none of its power and influence for the Jew of the present day, whether he belong to one sect or another, whether he reside in one country or the other.

As regards the further reference in the article to the similar episode of the sacrifice of Jephthah's daughter, I fear I dare not encroach upon this space, but must refer those interested in the subject to the sermon on 'Jephthah's Vow', contained in my volume of *Sermons and Addresses* (1909), and reprinted in a subsequent number of the *Homiletic Review*. I will but quote from it one paragraph as germane to the present occasion.

'The Rabbis of the Talmud (in the treatise "Taanith") in enforcing their doctrines upon hasty vows, employ the stinging words of Jeremiah the prophet : "They have built also the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind" (xix. 5). When, as our sages observe, Scripture refers

to "burnt-offerings which God commanded not", it has in view the wilful sacrifice of the son of Mesha, King of Moab, as narrated in the Second Book of Kings ; when Scripture speaks of burnt-offerings of which "I spake not", it is thinking of the slaughter of Jephthah's daughter ; and when, lastly, it refers to the offering which "came not into my mind", the allusion is to the intended sacrifice of Isaac at the hands of Abraham, his father.'

PRAYER

AT THE LAYING OF THE FOUNDATION- STONE OF THE BRIXTON SYNAGOGUE

ALMIGHTY GOD! It was but yesterday that we concluded the celebration of our National Festival commemorative of our deliverance from Egyptian bondage in the days of old, and here we are again assembled to-day to take part in a celebration of a different kind.

For years past our brethren resident in this district have congregated in the adjoining edifice to pour forth their souls unto Thee in solemn prayer and praise; in that spot, hallowed by the varied associations of life, they sought to meet the Eye that watched over them in time of joy and sorrow; thither they repaired to ask Thy blessing upon some new undertaking, or to draw upon them Thy comfort and grace, when the heart was about to break under the stress of life's ills and dangers.

The day has now come when, owing to the desire of a larger number of their brethren to join them in public worship, they are called upon to lengthen their cords, and provide a more commodious sanctuary for those in this and the surrounding districts who would worship here according to the traditions of our race in the spirit of our holy Religion.

We have just laid the Foundation-stone of the sanctuary that is to spring up in this place to Thy glory, O God, and to the uplifting of the larger congregation who will assemble within its walls.

O Lord, help Thou us to realise the meaning of this solemn function, and to understand that the Foundation-stone is both an emblem and a warning.

It is *symbolical* of the duty of those immediately concerned in this new undertaking to lay, from this day henceforth, within their souls the foundation of earnest endeavour and practical enthusiasm, to bring to a ripening the great task which has been begun this day : it is their duty to allow the lofty and hallowed interest of this day's proceedings to sink, with the weight of a stone, deep into their hearts ; so that they and all that belong to them may work with a right good will, with ever-increasing energy, to strengthen the hands of the promoters and well-wishers of this movement ; and to prove that the confidence and generosity of the body under whose protection the building is to be reared, is not misplaced.

Is not the Foundation-stone also a *warning* addressed to the whole House of Israel, to the callous hearts and disloyal sons of Israel, bidding them turn their hearts of stone to hearts of flesh, capable of feeling the thrill of Israel's brotherhood of old, ready to share the joyous burden of participating in the needs of the community, needs never more pressing than at the present day, when the world has not yet found itself consequent upon the cataclysm which has shaken it to the very foundations ?

O God of our Fathers, help Thou us weak mortals, who oft mistake the shadow for the substance, to see the reality of things, to subdue and soften our stony hearts, so that our spiritual outlook may not be darkened or utterly lost ; so that we may derive the fullest satisfaction from those assemblies which meet for communion with Thee, our Maker and Preserver.

We commend unto Thy watchful guidance the work which is being inaugurated this day. Be Thou with the workers, not alone with those who toil with their hands to rear the sacred fane, which is to serve its high and lofty purpose for generations to come ; but we invoke Thy blessing also upon those who will toil with their mind and spirit to lay the foundation of the future destinies of this congregation. May the Synagogue, which is to rise upon this spot, become the spiritual rallying point of its members, shedding the delights and blessings of religious education upon the men, women, and children ; may the new edifice prove the centre from which there may radiate those useful and vital activities which devolve upon men, both as members of the Jewish race and as citizens of earth striving after the citizenship of heaven ! May the pleasantness of the Lord our God be upon us ; the work of our hands establish Thou upon us ; yea, the work of our hands establish Thou it. AMEN ! AMEN !

THE TRAGEDY OF THE UKRAINE

[PRAYER]

LORD of the Universe ! Send Thy Light and Thy Truth unto the world once again, as Thou didst from Sinai's heights unto Thy chosen people, Israel.

Man is slow in curbing the brutal tendencies of his being ; help Thou him in the fullness of Thy grace, so that the better elements of his nature may prevail in the conflicts of existence.

We, as a people, have drunk deep of the cup of tribulation in the course of our wanderings through the world ; as a lamb, we are yet brought to the slaughter, wheresoever and whensoever trouble and mischief assert themselves amid the fray of warring nations. And yet, fortified by the experience of the past, we do not falter or lose heart.

As Thou hast been with us in the dangers of old, we have faith that Thy never-failing goodness and mercy will be at hand whenever further dangers threaten.

And thus do we pray unto Thee at this hour for our nigh-despairing brethren amid their tragic lot—victims of the War in Eastern Europe ; soften Thou the hearts of our brethren in these more favoured lands to come to their aid, so that they may be rescued from the doom that stares them in the face. Send them help from Thy Sanctuary, and support from Zion.

We, therefore, pray unto Thee this day that Thy saving power may protect our brethren engaged in the solemn and uphill work of rehabilitating our

ancient homeland, so that it may prove both a land of refuge for those who flee from oppression in the lands in which they now dwell, and at the same time a centre of light and a haven of rest to those who see in the ideals of Palestinian life something that outweighs the joys of wealth and the pleasures of mundane possessions.

Oh that Thou wouldst silence the tongue of the accuser, and cause saner counsels to prevail regarding the inheritance which is ours from the days of old !

May strife and dissension cease from among our own brethren as well as from among all other inhabitants of the Land of Israel ; so that the day may not be far distant when, at least in one country of Thy stricken world, men shall be able to sit in ease and security, each under his vine and fig-tree, offering unto Thee his hourly sacrifice of thanksgiving for Thy bounties which flow unto all the indwellers of the earth. AMEN !

INTERNATIONAL CONFERENCE ON THE REAFFIRMATION OF THE WORLD'S MORAL IDEAL

THE Jew, from earliest childhood, is taught to address his God in his daily morning prayer as follows : ‘ O my God, the soul which Thou didst put in me is pure : Thou didst create it, Thou didst form it. Thou didst breathe it into me, and dost preserve it within me ; and Thou wilt, in the future, take it from me, in order to restore it unto me in the time which is to come.’

The child is father of the man ; and man himself is a microcosm, an epitome of the world. If man would but preserve his child-like simplicity, his innocence, his purity of soul, that soul breathed into him at creation, what a different aspect would the world, as a whole, present from that with which we are lamentably familiar ! It is the unit which, in the aggregate, influences the mass, and the world in the aggregate is what the unit makes it.

Why not, dear friends, learn from Nature herself the various lessons which she incidentally teaches us ? Each season makes its special appeal to us ; each season has a different lesson to impart to us. If we would but heed the warning, and bethink ourselves while it be yet time ! While the spring-time of the year inspires us with fresh hope and activity, the autumn fills us with thoughts of seriousness and reflection.

The Feast of Tabernacles, which we begin to celebrate to-day, occurring in the fall of the year, has many a message to address to the members of a community—

both to the younger and older portions of it. To the young it says : Now that you have enjoyed the summer season of recreation and amusement, now that you have inhaled Nature's invigorating specific, the ozone of the sea or the mountain, 'tis time for you to think of the duties which await you in the school and in your home, to help equip you, as years go on, with that knowledge, with that mental and moral training, without which you cannot succeed in life.

To the older section of the community, autumnal thoughts are, perhaps, not without a tinge of sadness ; they may even bring depression and remorse with them, reminding of work left undone, of wishes unfulfilled, of disappointments deep and bitter, and of secret plans which seem now scarcely capable of ever being realised. And so for the larger world of man, for the earth and all its inhabitants, there are times and seasons of awakening, occasions for depression and remorse, opportunities for reflection and serious thought, when judgments have to be passed upon experiences once endured, when failings and abuses of which the world had been guilty, and for which it had suffered tribulation, have to be remedied, when common sense has to take the place of opportunism, and the eternal principles of righteousness and purity have to reassert themselves, entering once again into the foundations of a people, and thereby lifting it up and exalting it to take its proper place in the economy of the universe—physical, social, and spiritual.

All the concomitant ceremonials of our Tabernacle Festival point a moral, while they adorn the Feast. The various species with which we are bidden to 'rejoice seven days before the Lord—the palm-branch, the citron, the myrtle, and the willow' (Lev. xxiii. 40),

held together as they are in closest union, have each some message which it addresses to every being on earth.

The palm-branch, towering on high, bids the world direct its gaze heavenward, and not sink itself in the dust of materialism. The citron, possessing both appearance and perfume, reminds the world that its actions should be as correct as they appear, so that the perfume of good repute shall attach to them. The myrtle leaf speaks to an overbearing world: Look not askance at the smaller creations of Nature, for they, too, may be of service to man, and help the larger to prevail; whilst the willow of the brook, hanging its head and drooping, is eloquent in its denunciations, blushing, as it were, for the grosser sins of humanity, of which the world stands convicted.

Surely the prophet of old might have bidden the corporate world, as well as the individual man or woman, utter the prayer: 'Create in me a clean heart, O God; and renew within me the proper spirit' (Ps. li. 10).

And how necessary, vitally imperative, is such an attitude for the world of to-day! The prayer for the clean heart, the aspiration to have the proper spirit renewed within it, the yearning after the simple and natural ways of living and acting, the desire for the soul of the world to have restored to it some of the purity and cleanness which it had in the hour of creation, before it was tainted with the unnatural and degrading quests of the baser elements in man.

More naturalness and simplicity, less artificiality and make-believe, is what the world stands in need of to-day. The simple 'tabernacle', not the lordly mansion, is the symbol of the Feast; frail, it is true, in its structure, strong enough if buoyed up and held together in faith.

Let the world heed the lesson; and when its inhabi-

tants deal with one another, and when one nation deals with the other, when statesmen deliberate with one another, let natural truth and simple ways, not dishonest diplomacy and secret handling, be the order of the day ; let not self-interest and the grasping spirit, let not party views and malicious criticism influence the press and people of any country, and so drag both the people and its ruler to ruin. Had such been the rules of conduct followed by the world, would the disastrous War, the effects of which it still feels so acutely, ever have been possible ? War is abominable ; it destroys the moral ideal of life ; it is the brand of Cain upon the face of the world. And it is, dear brothers and sisters, with the object of bringing home to the world its grievous errors in the past, and the need for changing its policy in its future, that an *International Congress* is about to be held in the metropolis during the week beginning on the 15th inst. Its programme, summed up in a line, is : ‘ The reaffirmation of the world’s moral ideal.’ It tells its own tale ; it is to reclaim that which the nation has lost—not material possessions or worldly goods, nor even earthly territory, but the high ideals which, at one time, influenced the world, and which are gradually passing from it.

‘ For years past the National Council of Public Morals has been focussing thoughtful attention on the grave issues connected with the purity of the individual, the integrity of the home, the health of the community, and the regeneration of the race’, and this not only in its national, but in its international aspect.

The purpose of this International Congress which it has convened, to be attended by representatives of various countries, experts in the matters to be discussed, is to bring into line the best spirits of the world, who see

the need for the world's regeneration, and are ready to lend a helping hand in the great task of leading it back to some of those salutary truths of holy living and holy doing, to a higher moral and spiritual atmosphere, to saner and purer methods of life, and to a keener sense of individual and national responsibility.

This is the supreme need of the present time, after the convulsions of the past years of trial; and no better safeguard, not surer guarantee, can be devised for the peace and renewed happiness of the world.

The motto of some special Sanatoria on the Continent, giving distinctive treatment to its patients, runs thus: 'Turn ye back to Nature!' How well for the world as a whole if it heeded this principle, and returned to the natural laws of life and action; if it heeded the voice of Religion, which is breathed into man when his soul is created and formed within him in the hour of birth; if it recovered itself before this inspiration became stifled and choked out of existence by earthly and unnatural influences, by unholy pursuits and impure ambitions!

How true it is that 'We are passing through one of the greatest revolutions in history'; for, in the reaction from the war's nightmare, the world is deceiving itself by false ideals, subversive of the essential conditions of a well-ordered life of security and happiness. Here, then, is the moment when leaders of thought throughout all the nations might step in, and by discussion and concerted action help to fight the menace of a common peril which threatens, if unchecked in time, the disintegration of the world. Here, too, is the cause in which representatives of peoples of all religious denominations have an equal interest, and should give their full share of assistance. Who can stand coldly by

and witness the old landmarks of morality and religion disappearing, the social relations between men and women changed for the worse, the standard of womanhood lowered, the responsibilities of parenthood evaded—in fine, a general absence of the sense of obligation and reverence in all things? Let no man or woman who has the power and influence fail to help to bring about a better state of affairs in the present condition of the world, which, alas, is one of moral deterioration.

‘God, that He may not mar the fair appearance of free-will, permits the frightful ravages of evil to waste His beautiful domains. The great Creator we behold not: He veils Himself within His own eternal laws. The sceptic seeing their working, but beholding not Him, cries: “Wherefore a God? The world suffices for itself.”’

No, it does not. ‘There is a divinity that shapes our ends, rough-hew them how we will.’ We cannot define that divinity, we cannot know its essence, but our inner consciousness tells us that it is there—above human limitations and definitions, beyond mortal ken and apprehension—above me, around me, beside me. ‘Whither can I go from Thy spirit, or whither can I flee from Thy presence? If I ascend into heaven, Thou art there; or if I make the grave my bed, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Let deep darkness cover me, and the light about me be night, even the darkness darkeneth not from Thee’ (Ps. cxxxix). Indeed, ‘the soul which Thou, O God, didst create and form and place within me, and which Thou preservest unto me’, is ever conscious of Thy Being and Thy presence about me.

Therefore, brethren, conscious of the eternity of God's laws of morality and righteousness, trustful that the soul of the world may yet be restored by human intervention and Heaven's blessing to a higher state of purity and cleanness, we commend the forthcoming Congress, convened for the purpose of *reaffirming the world's moral ideal*, to the notice of all who have the welfare of mankind at heart, believing, with the German master-mind, that 'there are moments in life in which circumstances, like winged shuttles, move backward and forward before us, and ceaselessly finish the web, which we ourselves, more or less, have spun and put upon the loom'.

So be it in our case with the work in hand. AMEN !

UNITED DEMONSTRATION OF THE CHURCHES

MY LORD BISHOP, LADIES AND GENTLEMEN,

During this historic week, when, thank Heaven, men and women of the different countries of Europe have once again met in more friendly intercourse than was possible a few years ago, I appeared before you as a representative of the National Council of Public Morals, at whose instance this Conference has been able to meet.

To-night I stand before you as representing a larger Institution, with a much larger membership than our National Council. I am here to unite in the ' Demonstration of the Churches ' on the vital problems which have been seriously discussed in its various bearings at the meetings that have been crowded into the past week ; but I speak not for myself alone, and not alone for the Society which I represent ; I speak for the race into which I was born, and for the Religion which I profess. That Religion stands for cleanliness and cleanness, for purity and morality, for sanctity and sanctification ; it has inculcated from the dawn of its history the text ; ' Be ye holy, for I, the Lord, am holy ; ' and one of its prophets has summed up the whole duty of man in one sentence (Mic. vi. 8), ' What doth the Lord require of thee, but to do what is just, to love to be kind, and to walk in humility with thy God ? '

It is a gratifying sign of the times, gratifying to one whose whole life has incidentally been devoted to the ideal of strengthening the bonds that should subsist for the public good between Ministers of different

denominations, that Christian and Jew can join in a demonstration such as this on a common platform, and neither is asked to surrender any of the essential doctrines of his own Faith.

A few days ago, in conversation with an eminent authority, well known here and abroad, he put to me the question as to how far it was wise to have an *International* Conference at all; was the time ripe for it, and could it be genuine? Has not each nation enough to do to attend to its own matters; why call for an international effort to bring about a better state of affairs in the world? Let each country look to itself first, and then it will be time to think of internationalism.

Friends, there is a great deal of sound sense in this contention. And yet, I ask, cannot the two efforts proceed side by side? And if this Conference do no more than to bring about, as I suggested in my opening remarks, a much-needed rapprochement between men who, but a few years ago, were standing facing one another at the point of the bayonet; if it should engender a truer and more humane spirit in those countries alone, whose representatives have come over to take part in this Conference, surely there is some gain in this, and it must make for a better understanding between man and man, between one country and another; and in time this better feeling must embrace the countries into which it has not yet permeated.

But I agree that in the work of reaffirming the world's moral ideal, there is a great deal of cleansing to be done in our own Augean stable.

To those not accustomed to look at things through rose-coloured glasses, to those who are in the habit of observing and noting, and being honest to themselves and to the community at large, matters are far from

satisfactory in this country of ours. It is no use pretending that on the whole the state of affairs here is not so bad ; that a few lapses might be put down to our debit ; but that the statistics on the moral conditions published are misleading and exaggerated.

I regret to have to say that I range myself on the side of those who, from expert knowledge, regard the moral condition of things here as most unsatisfactory. The morale has sunk almost as low as it might be ; and the salvation of the country lies alone in the fact that there are still here and there ten righteous men or women to ward off the consequences of transgression, which, in one form or another, stalks as a grim spectre throughout the length and breadth of the land.

What about the spiritual and social condition of the mass of the population ?

What about the domestic relations between the men and women, their marriage-vows, and the thousands of divorce cases in a year ; what about their attitude towards parenthood, the recognition of their responsibilities to each other, and their responsibilities to the State ?

What about the self-control of our young men, and the chastity of our girls ?

What about the gospel of wealth, and the dispensing of God's bounties ; do we carry out the injunction of old, ' Thou shalt surely open wide thy hand ' unto the poor ?

What about the general methods of our press, which should be the greatest power for good, pandering as it does to the baser instincts of those whom it is supposed to inform, to educate and train, by giving columns of details in lurid and revolting cases of sin, for which a few lines ought to suffice ?

And what about the political atmosphere ? Is that always as clean, and pure, and moral as it should be ? Are politicians always as true and honest as they are expected to be ; or is ' diplomacy ' often interchangeable with ' dishonesty ' ? Is malicious criticism and vile slander always absent from the camp of those who are supposed to have at heart the country's common weal, and who are entrusted with the task of attending seriously and solemnly to affairs of State ? Why are not the legislators of all countries, why are not the members of municipal and public Councils impressed with the warning contained in the Book of old (Deut. xxiii. 14), ' The Lord walketh in the midst of thy camp . . . therefore shall thy camp be holy ; that he see no unclean thing in thee, and turn away from thee ' ?

The vital question, therefore, remains : Are the people of this country and of other countries striving after more than material possessions and the wherewithal to keep body and soul together ? Do people seek to find lasting satisfaction of soul and spirit during their pilgrimage here ; and are they led in the right path by those whose mission it is to lead men to the everlasting Fountain of Goodness and Mercy ?

Are people taught to realise that a religion confined to church or chapel, synagogue or mosque, is no religion at all ; and that religion proper and real has to penetrate every thought, word, and action of man, and govern his daily life ? Sanctity on Saturday or Sunday, and sin on the other days of the week, is not what I mean by religion. To recognise this, and to act upon it, is the only way to find the ' Kingdom of God ' on earth.

True it is, friends, that the War has been responsible for much of the evil that exists in this country and the world at the present hour, but it is not responsible for

all. In fact, had not such looseness of morals, in its widest and most comprehensive meaning; had not such abandonment of the moral ideal of life, of the world's moral ideal, characterised the world's actions years ago, the War would never have come to crush humanity, materially and morally. Men would have been disciplined by religion; they would have been restrained by the canons of civilisation; they would not have reversed the Messianic prophecy, and have turned the metal of their ploughshares and pruning hooks to the manufacture of swords and spears. On the contrary, they would have acted upon the lessons contained in the ancient and immortal code of the Bible, which insists upon honesty and truthfulness in dealing with one another, upon righteousness and justice when deciding one another's cause, upon forbearance, consideration, and kindness for one another, when misunderstanding and misrepresentation are about to embitter feelings between man and man, and to bring about open conflicts.

A thousand pities that the stirring words of Isaiah cannot be applied successfully to the conditions of society and of government to-day. 'The isles saw and feared; the ends of the earth trembled; . . . and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smiteth the anvil, saying of the soldering, it is good; and he fastened it with nails, that it should not be moved' (xli. 5-7).

Here we have the true conditions of peace and happiness, national and international, namely, *the interdependence of men and of nations*. Here we have *coalition* of the truest sort in any and every country—agreement between the higher grades and the lower, agreement

between the workers of different types in a community, agreement between him that leads and those who are led.

And so to extend the application somewhat further ; only when the spirit of brotherhood shall embrace humanity as a whole, will the prophet's dream be realised : ' In that day the Lord shall be one, and His name one ' (Zech. xiv. 9).

And the day would soon dawn, if men, in their training towards this end, were but to heed the psalmist's words : ' Know ye that the Lord he is God : He hath made us, and we are his ; his people, and the sheep of his pasture ' (Ps. c. 3).

It is to the Shepherd of the Universe that men and countries have to direct their gaze and look for guidance, if they would reform themselves, and by their conduct *reaffirm the world's moral ideal.*

THE WORLD'S GREAT PARADOX

How many times during the past few years have the following questions been asked :

Wherefore this terrible upheaval in the world of to-day?

Why did Providence permit a war that has devastated His fair earth ?

Why were millions of men, engaged in the conflict, destroyed or maimed for life ?

Why were the women of the various countries robbed of their bread-winners ?

Why were innocent children deprived of their parents ?

Why were hundreds and thousands of harmless lives cut short by the cruel implements of the latest scientific discoveries ; and why has the progress of humanity been thrown back for perhaps a century ?

The mystery of human sorrow can never be fathomed ; it belongs to the secret agents of what has been called ' the heavy and weary weight of all this unintelligible world '.

The belief that sorrow exists for an all-wise purpose is part of the consoling faith which holds that ' good will be the final goal of ill '.

The little child blames the thorn which pricks its finger ; but it knows not that a kind Providence has ordained the thorn's sting to be the guardian angel of the blossoming flower—to be its protector against the fierce tooth of the beasts of the field. And looking from Nature up to Nature's God, is it not more than

likely that sorrow is the thorn which keeps alive the noblest blossom of man's life, *sympathy and love*?

Were this a world of universal joy, with no burdens for man to bear, sympathy and love would be almost unknown. At the present time, in face of the aftermath of evils following in the train of the world's great cataclysm, these words 'sympathy' and 'love' fall upon our ears like the sound of a paradox. Nevertheless, it is as the voice of Nature proclaiming aloud to man that Life is a school of mutual help, and that even a nation is but one huge family bound together by common ties. It is the grand lesson of the Universe; and man may learn it from the mighty orbs of the firmament or the smallest water-drops of the ocean. For ages that magnetic force which animates all things draws them together and constitutes their very life; and akin to this mighty power in Nature, there is placed within man from all eternity a moral power which draws him from concentrated selfishness, and bids him participate in the thoughts and feelings of those round about him.

It is Sympathy—fellow-feeling—which is the silken tie that binds the heart of man to man.

Like and unlike in Nature ever work together; the combined action of adverse elements made this world what it is: 'the grand harmony of discords yet according.' 'יצר אור ובורא חושך עושה שלום' He forms the light and creates the darkness; He maketh peace', . . . saith Isaiah. 'Light and Darkness' in the world, yet 'peace and harmony' the aim and end of all.

Assuming that a moral sense wills that we lighten the burdens of others, the germs of this instinct must have existed in man from all eternity—a spark of the Divine Essence within him. But this instinct, natural and

noble in itself, was at times obscured, and even crushed out of the human soul ; and it was only as the centuries rolled on that it became a mighty factor in the history of humanity. Had Paganism worked out for itself the idea of universal brotherhood, the idea would probably never have taken complete possession of the minds of men ; and for at least one reason, because the union between Religion and Morals in pagan times was of the weakest kind.

Religion was either regarded merely as part of the machinery of State, or it was neglected in a spirit of extreme indifference, while Morals followed the dictates of a finite and narrowed sense of duty, or the reasonings of philosophy.

No, only as in the case of the patriarch Joseph of old, when man himself descends into the pit of human suffering, can some of life's most precious lessons be learnt, and not the least of these lessons is *Sympathy*.

In the Pantheon of the ancient world 'Sympathy' had no place ; 'Pity' was associated with all that was weak, unmanly, and unlovely. Like some grand chorus in the Greek tragedians, the ancients looked with pride and praise upon the spectacle of man grappling with his evil destiny—some Prometheus 'riveted to a narrow existence without a friend or ally, and with nothing to oppose to the control and inexorable powers of Nature but an unshaken will and a consciousness of his own lofty aspirations'.

The comfort and sympathy of the ancient world were much like the comfort and sympathy which Job received at the hands of his three friends ; and indeed God's anger, as we read, was kindled against them, 'for they had not spoken concerning Him that which was right'.

Even such ancient systems as *Confucianism* and

Buddhism were incapable of impressing the world for all times with the potent force and necessary influence of such an instinct as Sympathy.

The benevolence of Confucius arose from no real enthusiasm for humanity. His famous saying was: 'It is only the truly virtuous man who can love, and who can hate others.'

The moral code of Confucius did little to lighten the burdens of life: at most the virtues he taught were of a passive kind: his laws were negative: Do not aggravate the burdens of life. Again, he says: 'When one cultivates to the utmost the principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path.'

As regards Buddhism, it merely systematised the giving of alms; and by creating a religious caste of mendicants, aimed at reducing the social ills of poverty.

Buddhist parables abound in stories of excessive charity performed under the sanction of religion: of fathers surrendering their own lives and all their dear possessions, their wives and children. But in all these acts of sacrifice, Self seems the first and central idea; all arise from the pious Buddhist's wish to attain the state of *Nirvana*, that is, of annihilation, or of deliverance of the soul from transmigration.

Ancient Greece, in spite of its culture, equal perhaps to that of modern days, presents the extraordinary spectacle of a nation prone to acts of cruelty, heartlessness, revenge, and hatred. The many anomalies of Greek life may be explained in a great measure by the fact that the Greek religion exercised little or no influence on the hearts of the Greeks: their worship was little more than a worship of their own high sense of Beauty, of a beauty that appealed to the eye—the specious

beauty of form, and rarely the moral beauty of generous action.

Beauty was the great moral law of the Greeks ; it was identical with the ideas of the Good and the True. The Greek aesthetic taste was shocked at the sight of suffering : the sight of the aged, the feeble, and the sick was at variance with his sense of harmony and art ; and, indeed, old age met with worse treatment among this cultured race than it is this day exposed to among the most barbaric tribes. Greek religion, therefore, manifestly failed as a moral agent to promote the cause of Sympathy.

As regards the Romans, they were a race of hardy heroes, capable of the highest sense of duty when inspired by patriotism, but they recognised no power but that of Force. As the Roman thought of nothing but conquest and victory, his mind had no leisure to regard suffering, or to hand the balm of comfort to the afflicted. As in Greece so in Rome, the ἀλλότριος φώς, 'stranger', and the ἐχθρός, 'foe', were originally synonymous terms.

The Romans were by nature a nation of Stoics, heroes capable to a greater extent than any other people of that endurance of suffering which is said to be the first form of virtue in savage life. In such men one can hardly expect to find fine strains of humanity. Men who refused to regard their own sufferings as ills were not likely to relieve them in others. Stoicism suppressed the emotional part of man's being ; and it is from the emotions that there spring all the benevolent actions of Love and Sympathy dictated by true religion. Stoicism suppressed that liberality of heart which is 'derived from Heaven—held out by God Himself to all mankind, that all may share who will'.

But there was one religion of antiquity that taught in the dawn of civilisation the noble duty of forbearance,

sympathy, and brotherly love ; which spake to the world at large : ' Thou shalt love thy neighbour as thyself ' ; ' When thou reapest the harvest, thou shalt not entirely reap the corners of thy field, nor gather the gleanings of thy harvest ; thou shalt leave them to the poor and the stranger.' This was the religion that said unto the people : ' Thou shalt open thy hand wide unto thy brother, to the poor and the needy in thy land ' ; which even inculcated, ' When thine enemy falleth, be thou not glad '.

Judaism, in spite of its non-proselytising character, has had a proselytising force ; in its quiet way, like the still small voice, it has had a remarkable power ; it has helped to spread some of the best elements of its Creed among those outside its pale ; and as regards Sympathy—the purple thread which runs throughout its code, it is even to-day exercising a fascination over the minds of men, and gradually, though slowly, converting the world to its ideals of old.

For what else is it that can explain the marvellous wave of sympathy with suffering and sorrow, of practical help amid dire poverty and want, that is now passing over the world at the same time that the effects of colossal political disturbance, of industrial and economic unrest—effects of man's inhumanity to man—are sweeping with their poisonous blast across the countries of the earth ?

Truly, indeed, might we apply the saying of our sages of old, *הקדים הקב"ה רפואה למכה* ' God prepared the balm before He inflicted the wound '.

And what is the balm ? The spirit of Sympathy exercised amid cruelty, of kindness amid savagery, of humanity amid brutality. This is the world's greatest paradox, to which I referred at the outset—the paradox

which the world of to-day is witnessing. It is well that it is so ; otherwise the world itself would be at an end.

Judaism has laboured to assert in the past, and it is succeeding in asserting even to to-day, the place of the *Emotions* as uppermost in the dealings of man with man. And thus

Slowly the Bible of the race is writ,
And not on paper leaves or leaves of stone ;
Each age, each kindred, adds a verse to it,
Texts of despair or hope, of joy or moan.
While swings the sea, while mists the mountains shroud,
While thunder's surges burst on cliffs of cloud,
Still at the Prophet's feet the nations sit.

Truly it is yet the mission of Judaism to teach the world, that the love of *Man* is the love of *God*.

And so, dear brothers and sisters, the plea which is again this year being put forward on behalf of the *Hospital and Medical Charities* of the metropolis has become to such an extent an article of Faith in our Judaism, that it is almost superfluous for the Jewish Preacher to dwell at any length upon the necessity of the duty of responding to this plea. For 50 years the *Hospital Sunday Fund* has sent forth its Annual Appeal on behalf of the sick and needy amongst us. For 50 years it has asserted and proved its claim to public support, irrespective of class or creed. May it continue to enlist the practical sympathy of all who are able to feel, and willing to give the offerings of grateful hearts for the benefit of the suffering poor in our midst !

And may you, as members of this congregation, never lose the sweet reflection that you have done your part in lightening the sorrow and softening the wound, in assuaging the pain of a poor or suffering brother or

sister, having yourselves learnt to melt at the woe of others !

When, in the words of a Talmudic allegory, the Almighty was about to create man, He called together before His Throne a council of the Angelic Hosts.

‘ Create him not ! ’ spake the Angel of Justice, ‘ He will be unjust towards his brother man, he will injure and oppress the weak, and cruelly ill-treat the feeble.’

‘ Create him not ! ’ said the Angel of Peace. ‘ He will stain the earth with the blood of his brethren ; the first-born of his race will be the murderer of his brother.’

‘ Create him not ! ’ said the Angel of Truth. ‘ Thou mayest create him in Thy image, after Thy likeness, and stamp the impress of Truth upon his brow ; yet he will desecrate with falsehood even Thine own sanctuary.’

And more they would have said, but Mercy, the youngest and dearest child of the Eternal Father, stepped to the sapphire throne and knelt before Him and spake : ‘ Father, O Father, create Him, I pray ! Create him after Thine own image, as the favoured child of Thy goodness. When all others forsake him, I will be with him. I will lovingly aid him, and turn his very errors to his own good. I will touch his heart with pity, and make him kind to others weaker than himself.’

The Father of the world listened to her voice, and with the aid of Mercy created man.

How we should long to do something to prove that man is after all fashioned in God’s image, according to His likeness ; that man is ready to bring a sacrifice for his own shortcomings, ready to help a suffering brother or sister ; ready to show that, amid the baser instincts of his nature, he is yet possessed of that feeling of kindness and pity akin to the loving-kindness and

mercy showered upon the world hour by hour by the Creator of the Universe, and by means of which alone—loving-kindness and mercy—this world is sustained and will continue throughout the ages to come.

O Lord our God, Merciful Father, put it into our hearts to love and fear Thy Holy Name, so that we may do Thy will at all times, from this day henceforth and for ever. AMEN !

JEWES AND THEIR INFLUENCE IN ENGLAND

(Abstract of lecture delivered at Oxford)

I DOUBT whether the following circumstance has ever sufficiently engaged the attention of the Jew or non-Jew ; namely, *the direct result from the intellectual point of view* of the presence of the Jews in Great Britain. We are more frequently treated to a consideration of the beneficial influence of the Jew nowadays resulting from his position on the Stock Exchange and the money market ; or we may even have to blush at some exposure of one of our people in connexion with the sordid side of money-making.

Thanks to the progress of the age, thanks to our own higher ambition, it would be an easy thing to point to the gratifying influence which Jews have been exerting during the nineteenth and twentieth centuries in the domain of literature, science, and art ; to prove that, given the necessary conditions of intellectual life, these pursuits and departments are more congenial to their tastes and temperaments ; they form a more natural element in their own development than the various pursuits into which, through cruel circumstances, Jews had been forced during the centuries of the past.

I would, however, bring under your notice to-day a few items bearing upon the interest which Hebrew studies awakened in Early England and later times among those not of our race.

Among other works some interesting notes are to be found in Leland's *De Scriptoribus Britannicis*, Wood's

Annals of the University of Oxford, Hodus's *De Textibus originalibus*, and Stevens's *History of Ancient Abbies*.

It has been remarked that 'it is gratifying to national feeling to observe that in the long period of more than a thousand years of general darkness (from Jerome's death in the fifth century to the end of the fifteenth century) there was in this country, in every century except the fifth and sixth, some scholar eminent for his knowledge of the Hebrew language'.

The accession of William, Duke of Normandy, to the throne of England contributed greatly to the advancement of sacred learning in this country by the introduction of learned foreigners into the highest Church offices. Lanfranc and Anselm seem to have been well versed in the original languages of Scripture.

A commercial policy was also responsible for the study of Hebrew. Jews are referred to in Holinshed's *Chronicles*; they were found in most of the cities in England, such as York, Bury St. Edmunds, &c.; in Oxford they settled in the parishes of St. Martin, St. Edward, and St. Aldate; the two latter being in time called the Great and Little Jewries. In the twelfth century we meet with Divinity and Oriental scholars such as Gilbert, monk of Westminster, and Adelard of Bath, who owed much of their learning to Jews. Robert Greathead (or Grossetête) Bishop of Lincoln, and Gregory of Huntingdon, monk of Ramsey, before Roger Bacon, himself an extraordinary versatile scholar, excelled in Hebrew learning.

What the end of the thirteenth century meant for the Jews is well summed up in Leland's words: 'Within 200 years after their admission and establishment by the Conqueror, they were banished the kingdom.' But 'this circumstance', he continues, 'was highly favourable to the circulation of their learning in England';

for they were obliged to sell their large quantities of Rabbinic works owing to their sudden dismissal, and these found their way to the monasteries and University libraries. John de Bristol and Richard de Bury are also mentioned in connexion with Hebrew studies. In Edward III's reign, Richard, Archbishop of Armagh, and Cardinal Eston have recourse to the Hebrew original, the latter translating from Hebrew into Latin almost the whole of the Old Testament.

In the middle and latter part of the sixteenth century three ladies of high standing were known as Hebraists, Lady Jane Grey, Lady Arabella Stuart, and Lady Killigrew.

Nor as Jews living in England should we leave unnoticed another important indication of the influence which the Sacred Tongue exerted upon the life of the people of Great Britain at the beginning of the next century. I mean the translation of the Bible into English by order of James I.

Slowly and surely the seed was preparing in the half-century which elapsed between the accession of James I and the mission of Manasseh ben Israel to procure from Cromwell permission for the resettlement of the Jews in this country—the seed was preparing for this result by the increasing attention that was being paid to the Hebrew Scriptures and to the position and prospects of the Hebrew people, the people of the Book. The current, once having been allowed to flow, could not be turned back; nor would the Englishman wish it to be turned back, for the stream had brought a blessing with it. The Britisher loves his Bible; he regards it with reverence as the precious casket which enshrines the Will of Heaven—the book first known to the world in the language of the Hebrews of old. The

knowledge and the love of this Sacred Volume have been the bulwark of this country's greatness, as they have ever proved the anchor in the sea of troubles to the Jew of all times.

The sacred principles of Justice and Equality enshrined in that Volume have gradually obtained adherents in this country in favour of the Jew's position in its various departments of activity ; and in consequence of the recognition of these principles, the influence of the Jew in England has been slowly but steadily increasing.

The finest lesson which Anglo-Jewish History can convey to any body of men, young and old, to any and every individual Jew and Jewess, is this : Keep to your Judaism, of a reasonable and living sort ; be proud of your race and your Religion, and *act* as if you were proud of them ; regard the treasures which the learned men of our race have bequeathed to us as the best and costliest of possessions ; and even though the world's riches be denied us, let us feel we have riches still while our Religion and our Literature prove ' the tree of life to those who take firm hold of them '. And then, whatever the fate of the Jewish mission, whatever the ultimate chances of the success of his nationalistic aspirations, one thing is certain ; that in adhering to the Word of God in the land of his dispersion, the Jew may find, if not *the* Zion and Jerusalem he longs for, yet the surest sign-post which will lead him to his ancient home and country.

What I intended to show in my remarks was this that in Early England, Jews possessed something more than mere money-chests, and deeds recording loans. To my mind this aspect has, in the past, been pushed too much to the foreground. No doubt, within limits it has its proper place in history. Furthermore, I cannot

help saying that if, Heaven forbid, this great country, in the continued evolution of its history, aping the tendencies of other European countries, should ever attempt to go back upon its splendid traditions of toleration and liberty ; and, growing envious of the Jew and his successes, give way in any wholesale manner to the evil promptings of anti-Semitism ; there is one department, it seems to me, which would resent and successfully ward off, I might even say be free from, any interference with the legitimate influence of the Jew—an influence which has been slowly operating here for centuries, namely, *the department identified with his intellectual influence*, his influence in the walks of learning and literature. For, however much the monarchical spirit of a country may revolt against the idea of a Republic, however much interested parties might fight the Socialism directed against the capital of the wealthy classes, there yet stands safe and secure, outside such conflicts and controversies, high above mundane speculations, a Republic connected with and ultimately related to the wealth of the mind—the Republic of letters ; there is one form of Socialism, one form of Communism, agreeable to all sections of a community—the one which embraces and shares equally a people's literary possessions and intellectual treasures.

May the Jew of every country derive his keenest satisfaction from this pursuit, or at least from this consideration ! And may the experience of Anglo-Jewry form no exception to the prophetic utterance of old, ' The grass withereth, the flower fadeth, but the Word of our God shall stand for ever ' !

IN MEMORIAM

REV. PROFESSOR D. W. MARKS

(CHIEF MINISTER OF THE WEST LONDON
SYNAGOGUE)

(1909)

So much has been written and spoken during the past two days anent the remarkable personality of the late PROFESSOR MARKS, just removed from the land of the living, that I need do no more on the present occasion than, by a brief reference to his demise, testify to the fact that this Congregation also shares in the demonstration of respect due to one who was epoch-making in the annals of Anglo-Jewish History.

And in the second place, it is but meet that now, after years have passed since an unhappy feud set up a barrier between two sister communities, this Congregation should, in the hour of sorrow, evidence its devout sympathy with the Congregation bereaved of its Chief Pastor, who was bound up indissolubly with its fortunes, with its origin, rise, and development.

We will not, we cannot from this place deal with, or even touch upon, the question as to how far the late *Professor Marks* influenced the age in which he lived, or was a product of the age ; but this we will say, that as a Minister of Religion he was not content to follow slavishly in the path marked out for him, but that he stamped the impress of his individuality on his surroundings ; that he assumed the right of initiative in the work of guiding a body of his earnest and devout brethren, who discerned the blemishes which obtained in the then existing systems and methods, who saw that some change and progress were necessary, and who were

determined to try and effect some improvement, with a view to evoking greater enthusiasm for Jewish Services among the sons and daughters of Israel, and inducing greater respect and admiration for Judaism itself from those outside our communion. Whether he succeeded in his ideal will always, in a community like ours with its variety of judgment, be a matter of debate ; but his memory will be held in esteem for the manner in which he acted up to his convictions.

It is, after all, sorrowful to reflect that, with all the experience gained by the Jew since the disruption of his polity and the dispersion of his people owing to internal feuds at the time of the destruction of the Temple nigh 2,000 years ago, a secession was allowed to culminate here over half a century ago, and that wiser counsels did not prevail to prevent a division of forces, and a weakening of strength, at the very time when it was imperative that the few Jews should stand shoulder to shoulder in the attempt to gain their rights and privileges as English citizens.

How true that frequently the broader and larger interests are sacrificed in the desire to magnify the smaller differences that exist !

Let me not be misunderstood ; the demands which, in the first instance, were made with regard to an improved Service and other details were not such as to have made a *modus vivendi* impossible, had the spirit of conciliation and that of toleration (which we are continually, even to this day, expecting and demanding for our brethren from without) been brought into play in dealing with a serious and momentous communal problem.

What has been lost to Anglo-Jewry as a consequence of the failure at compromise or peace in those days will never be known.

Thank Heaven, however, that what the cause of Religion was unable to effect then, Time and Death have brought about to-day.

Religion, which is supposed to join men as a body together, often divides them in spirit. Death, whose natural work it is to divide men physically from one another, often has the effect of uniting them in spirit.

If this be the work of the home-going of our departed and venerable friend, the late *David Woolf Marks*, his existence, his life-work, will have brought even a blessing in its train.

Personally, I have the liveliest recollections of the power, the fascination, and the earnestness of this eloquent preacher and pastor; and I doubt whether it is possible for any human being to drive his words home as he did, who did not at the same time feel the force of his own views, and speak out of the fullness of his heart.

But far beyond the fascination of his speech was the fascination of his personality and his kindliness of manner. I gratefully recall at this hour how, nine years ago, almost to the day, he showed this kindly disposition in our own case, when, already then deprived of sight, he undertook a long journey with the help of his attendant, in order to be present at the funeral of my lamented father, for as he openly said in the midst of the large concourse of people assembled, he 'could not omit to pay his last respects to the good man whom he held in high esteem'. This is true Judaism; we may even call it the Orthodoxy of Religion. And then how great was the power he wielded in his contact with those outside our community!

I must confess to having experienced a thrill of peculiar satisfaction as a Jew, when, on the day of his

funeral, I witnessed on the Dome of University College, the flag flying at half-mast out of respect for one who had held the Chair of Hebrew at the College for over half a century, and served as its Dean.

This little incident is a fine tribute to the memory of the late Professor, but at the same time—and this is even more important—it is an evidence of the continuous tradition of the University of London in the cause of Religious liberty and the liberal interpretation of true Religion.

Let us take the lesson well to heart. Let us learn from the history of the past ; let us gain by experience ; and let us never be guilty of mistakes that have once been committed.

Let us understand rightly what ‘ Judaism ’ means ; but especially let us understand what it does not stand for. Judaism does not mean narrowness of judgment ; it does not mean want of consideration ; it does not mean a rigid uniformity in externals. As I have often said, Judaism is elastic enough to admit even of differences of opinion in matters of detail.

And if at any time in the future differences of opinion should ever arise in matters no more essential than that of the liturgy, let us beware, and let us hesitate a thousand times, before we repeat the fatal error of suffering divergence of view on this head from ripening into schisms or secessions ; and let the noblest lesson preached from the tomb of *David Woolf Marks* for the continued strength and blessedness of Judaism be this : Not by uniformity, but by unity, shall Israel be saved !

REV. GERALD FRIEDLANDER

(MINISTER OF THE WESTERN SYNAGOGUE)

(Spoken at the Memorial Service, 1923)

THE sorrowful tidings of the home-going of your lamented Pastor was brought to me by one who was the closest friend of him whose untimely loss we are here to bewail, and who is the truest friend by tradition and choice of this Synagogue. We are here not to murmur at such a dispensation ; not to find fault with Providence ; but to envisage in outline the life-work of our lamented colleague and brother-in-faith, and particularly his connexion with the congregation, which will never forget the wonderful influence of his personality.

That he was a hard worker in the vineyard of the Lord was well known to all ; but to how great a degree he was a conscientious worker, filled with the zeal and enthusiasm of one who never spared himself, could only be known to those who were intimately connected with him in the affairs of congregational and communal life, or to those who had watched his career from early years. I have the melancholy duty of paying a tribute of respect and appreciation to a younger man who, during the past quarter of a century, had proved himself an ideal Minister of Religion, one portrayed by the prophet Malachi, in whom ‘ the law of truth was in his mouth, and unrighteousness was not found on his lips ; he walked with God in peace and uprightness, and did turn many away from iniquity ’. It is not his powers of

preaching that I intend to appraise ; it is not his polemical writings that I wish to extol ; nor the insistence of his strong religious views that I desire to emphasise. While betimes such endowments are of vital importance, they often have the danger of dividing men and retarding the progress of true religion. When I think of GERALD FRIEDLANDER, I think of him as the hard worker, the ambitious student, the conscientious Jew, the dutiful son, the loving husband and father, and the warm-hearted friend.

As ' the willing horse ' , he fell a victim to the strain of the demands put upon him in his ministerial capacity, or to the demands which he made of himself ; for so much of the work which he undertook for the benefit of his co-religionists was of an honorary character and self-imposed. He did not know the dividing line between duty and devotion. It is this which is the hallmark of every true Minister of Religion ; while those who draw the distinction are but hirelings, not leaders of thought, not spiritual guides, as was our lamented friend.

And yet, amid all his heavy toil, which was a labour of love, he found time, or made it, to pursue his favourite studies, and was blessed with the power of producing some important works in the field of Jewish literature, which will redound to his credit, and hand down his name to posterity.

It was his personality, his influence, which endeared him to his friends ; which made that entire congregation one family, of which he was the leading and moving spirit ; which prompted that remarkable demonstration of affection, not many months ago, on the occasion of his ' Silver Jubilee ' .

To say that the cordial relationship between Warden

and Minister in that congregation was exemplary, would be to fall far short of the mark ; it was unique in this case. It would be incomplete to speak of *Gerald Friedlander* without referring to the affectionate regard, amounting almost to adoration, which subsisted between the late Minister and the former and present President, father and son. In my own long experience as a minister of religion, I have never heard or witnessed anything like the splendid and considerate attitude adopted by the lay head of a congregation towards its spiritual chief. It is a refreshing thought amid the sorrow which is weighing heavily upon this congregation at the present hour.

If, at one moment, *Gerald Friedlander* would say that that beautiful structure was due to the energy and generosity of *Mr. Ullmann*, senior, and his son, they, in the next moment, would disclaim the credit and insist that it was due to the influence and untiring labours of their Minister.

Happy the congregation that has such Wardens ; happy the congregation that has such a Minister ! His memory, his teachings, should inspire its members to do the right thing.

It is, however, to the bereaved widow and children that our profound sympathy goes out this day. Our prayer to Heaven is that she—the worthy helpmeet of our late colleague—might be sustained in strength of body and mind to bear the grievous blow ; that, in faith and humble submission to Heaven's decree, she might with time receive some consolation for her loss in the useful and happy careers of the children left her as a token of the link which once bound her to her departed one. As for him, his earthly task was done ; had he lived a score of years longer he could not have

increased the respect and love entertained for him by those for whom and with whom he worked. That very building was an additional memento of his life-work. Our sages had such workers in mind when they said : ' Whom the world approves, Heaven will approve. So may it be ! '

CANON BARNETT

(The Daily Telegraph, June 19, 1913)

AS a former fellow-worker with the late CANON BARNETT, whose demise we all deeply deplore, will you permit me to add a few words by way of a humble tribute to the vivid portraiture of him contained in your columns yesterday? It was while Preacher to the New Synagogue, Great St. Helen's, Bishopsgate, that I was first drawn to the late REV. SAMUEL BARNETT, of St. Jude's, Commercial Street—a personality as remarkable in certain respects as was my venerable neighbour and friend, the Rev. William Rogers, of St. Botolph's, Bishopsgate, in other respects.

About the year 1880, and for years afterwards, the opportunities I had of joining the REV. S. A. BARNETT in the various departments of social work in East London were as delightful as they were many. The catholicity of spirit and true earnestness of this great Churchman, so far removed from anything savouring of sanctimoniousness, had a particular charm for me; and it was in consequence of this affinity that several of the social problems ever to be associated with his name commanded unhesitatingly my fullest support.

Several years before Toynbee Hall rose up to be a source of blessedness to the district, I well recall the numerous talks we had together in the drawing-room of the vicarage, bearing upon the great questions of the times. Hence the first of a succession of Whitechapel loan exhibitions, which have brought so much light and brightness into the dull and dismal surroundings of the many hundreds of thousands of our poorest. Who can

forget the whole-hearted devotion with which he threw himself into this new and somewhat strange movement ? How he himself went about, personally pointing out to the masses the moral of the telling pictures exhibited. I see him now, in my mind's eye, wand in hand, descanting in simple and popular language upon a Burne-Jones, or upon the beautiful mosaic on the outer wall of St. Jude's. Here, indeed, was a sermon in stones—the message of religion.

To those who, perhaps, never entered a church or other house of prayer, he pointed out one source of adoration and worship, which in time might lead them from high to higher, ultimately to join in the worship of the Highest. No Royal or civic pageant occasioned greater joy to the toiling people of the neighbourhood than did that week—the functions of which were gracefully inaugurated by the presence and eloquence of Lord Rosebery—one which proved a red letter in the history of Whitechapel and East London. What was so peculiarly characteristic of the late Canon was that all the inhabitants of the district were his people—his parishioners. Difference of creed made no difference to him, and herein lay the great lesson of his life.

He emphasised in the best religious method the doctrine that there is sufficient community of interest to bind together the representatives of various religious denominations in the field of philanthropy and charity and social work generally, without our being too intent upon the points of difference ; and that it is one of the sins of the world—written down to its disgrace—that religious systems, instead of joining men together, so frequently divide man from man, and set up a barrier between sects and classes that delays so many of the salutary reforms in the life of communities.

As far as men of the type of *Canon Barnett* are concerned, they help to break down these barriers of racial and religious prejudice, and thus to give some meaning to the term 'civilisation', which is but too often a contradiction in terms.

How I remember his labours in connexion with the founding of Toynbee Hall, and the joy attending the consummation of his wishes in this respect! The story itself is too long to tell here, but it will be told by other and abler pens. The name of *Canon Barnett* was then a household word in East London, not alone to those immediately connected with the congregation of St. Jude's, but to Jew and Gentile alike. His name will, I am sure, ever remain a cherished memory, as real as anything in this life can be.

In the busy turmoil of the world's demands, in the shifting of the scenes of life's action, and of the characters that play their parts in the world, it is but natural that friends are often divided for a time, and their careers are enacted at a distance from each other. My transference to Bayswater did not divert my interest from concerns in East London, and it was no little gratification to be able, a few years ago, to serve again on the same committee with the subject of this appreciation in connexion with the Exhibition of Jewish Art and Antiquities held in the Whitechapel Art Gallery.

But no reference to the late Canon would be complete or just which omitted to give the full meed of acknowledgment to *Mrs. Barnett*, the fit helpmeet of such a worker in the vineyard of the Lord—the alter ego of the late Canon in his great and far-reaching social schemes. In this hour of her tribulation, I would testify from personal knowledge to the resourceful brain, the glowing heart, the practical acumen which she has ever

brought to bear upon the self-sacrificing labours jointly taken in hand by this noble clergyman and his devoted wife.

The extent of the share she herself had in this work; how far she, with her innate sympathy, was the motive power, will never be known, nor need be known. We sorrow to think that in the mystery of things she was called upon to witness the suffering and pain which heralded the end of her dear one on earth—suffering and pain which they both, often regardless of their own health, did so much to alleviate in others. Maybe her most potent comfort amid her present trial will be found in the thought that his beautiful soul is now resting in the Garden City of the Lord, and in the solemn conviction that

There is a world above,
Where parting is unknown—
A whole eternity of love
Form'd for the good alone;
And faith beholds the dying here
Translated to that happier sphere.

‘The memory of the righteous is for a blessing.’

DR. BOYD-CARPENTER

(*The Daily Telegraph*, October 30, 1918)

‘ A COURTLY gentleman and a scholar, a man of fine feeling and consideration, a prelate strong in his own religious principles, widely tolerant of the opinions of others, a fearless champion of the rights of humanity.’ Such, to my mind, might be the epitome of the character of the Prince of the Church as I have known him, who has just passed away in the person of DR. BOYD CARPENTER, formerly Bishop of Ripon. What better tribute can be paid to any man in the hour when he quits this life, waiting to enter the heavenly Canaan for which his life-work on earth had prepared him ? To one who has been working in the vineyard of the Lord as an Anglo-Jewish minister for the last forty-six years, it is a pleasure and privilege to recall a few occasions in the career of the late bishop which are indelibly impressed on my memory—occasions which incidentally go to prove to the world that hearty co-operation between Jew and Gentile, between bishop and rabbi, in the large issues of social life, cannot fail to be productive of good in the interests of mankind. By his life-work the late bishop recognised that there were ‘ Permanent Elements of Religion ’, when all the externals that are mundane and of man’s making fall away.

If ever eloquence reached its highest heights—an eloquence which could only have welled forth from a heart full of righteous indignation and real sympathy, it was the late bishop’s thrilling speech at the public meeting in the Guildhall, on December 10, 1890, convened by the Lord Mayor of London to express public opinion

upon the treatment of the Jews in Russia. Its tones rang through the hall, and its echoes have not yet, nigh thirty years' since, died away from the grateful hearts of Jew and humanist, who, like myself, listened to those impassioned accents. How prophetic his concluding phrases, viewed in relation to the momentous events of to-day ! ' Are we to banish the teaching of Christ,' he exclaimed, ' into the region of academic discussion, or are we to make it an actual law for life, and endeavour to put it into practice ? . . . He has given us those laws, not to dream about, but to act up to ; and because the very principle of them seems to be placed in jeopardy by the laws against the Jews in Russia, I am induced to speak to you to-day. Any day the great destiny may come upon us.' Some years later he showed that his interest in the cause had not waned, for I was invited to his house to discuss the problem with him, and he subsequently asked me to supply him with all the literature I could obtain on the subject, being most anxious to do all in his power to ameliorate the condition of things abroad. Five years ago we were thrown into each other's company much more frequently ; I was acting as the Jewish representative on the Birth-Rate Commission, and we met weekly or fortnightly at the house of *Dr. Boyd-Carpenter*, who, as chairman of the Commission, proved a practical and valuable guide in the cause of race-regeneration.

Since those serious gatherings, I remember no more pleasant and instructive occasion of our meeting than at the afternoon service in the historic Abbey (in the Cloisters of which, as canon, he resided), when he delivered his brilliant tercentenary lecture on England's great master-mind, William Shakespeare. It is, indeed, a strange coincidence that I should be penning these

lines on the day when the tercentenary of Walter Raleigh will be drawing together a similar congregation in St. Margaret's, Westminster. I would conclude this brief notice of a great and good man, an ornament of the Church of England, a fellow-worker in the field of humanity, with the words he himself uttered on the historic occasion twenty-eight years ago, to which I have already referred. I would, however, use them in a sense he never meant, yet applicable both to the present state of the world and to him who, being no more in the life, has left a void in our midst, but filled our souls with sweet and lasting remembrance.

God has sounded forth the trumpet that shall never call
retreat :

He is sifting out the hearts of men before the judgment
seat :

Oh ! be swift, my soul, to answer Him ! Be jubilant,
my feet !

DR. JOHN CLIFFORD, C.H.

(1923)

THE general outline of the life-work of DR. JOHN CLIFFORD, known as 'the greatest Baptist', and the well-deserved tributes to his extraordinary powers and world-wide influence, will have been gauged from the various notices that have appeared, during the last few days, in the general press of the country. Our concern in paying this humble tribute to his memory is somewhat different. It is more personal; and yet not altogether so. The columns of the *Jewish Chronicle* have for years, on occasions, referred to incidents in the career of this great personality, and borne testimony to the remarkably humane character of this great fighter for principles, not of our faith. He was ever ready to range himself on the side of those who had a heart to feel for our oppressed brethren in Eastern Europe, and who had the courage to protest against those cruelties.

In this hour of his departure, we gratefully recall his sympathy and devotion to the cause of humanity in general and to that of the Jewish people in particular. The following letter, dated 24th May 1905 (now published for the first time), will be read with interest:

'I am most grateful for the gift of your three addresses on "Russia and the Alien question". They form a clear, strong and necessary utterance, and will, I doubt not, accomplish very great good. I wish our Members of Parliament can be persuaded to read them. I consider it will be an immeasurable discredit to England if the "Aliens Bill" is suffered to become law. It ought to be made impossible. Your reasoning about men like Gorky, and the methods by which

tyrannical governments make men poor, cannot be refuted. I shall do everything I can against this base attempt to use the so-called alien as a "Pawn" in the battle of political parties.'

For over thirty years, our places of worship being practically contiguous, we were drawn together in various ways to further common causes, larger in scope than those often bounded by the walls of synagogue or chapel, such as temperance, morality, peace, and arbitration. We were fellow Vice-Presidents of the National Council of Public Morals. The great meeting on local option, for example, addressed by two such opposite personalities as Dr. Percival, Bishop of Hereford, and *Dr. John Clifford*, lives in my memory to-day. The Sunday Evening 'Socials' became in time a veritable *Mecca* for old and young; and their triumphant success was due to the winning manner and the self-sacrifice of the great Pastor himself.

On October 25, 1918, on his eighty-second birthday, under the heading of a Rabbi's tribute, the *Jewish Chronicle* contained an acrostic of mine in Hebrew upon *Dr. Clifford's* name, which referred to him as 'the good shepherd and God-fearing, a man of piety . . . grace and kindness on his tongue, and a heart responsive within him, fine as a preacher, fine in practising what he preaches, etc.'

On the occasion of my 'Golden Jubilee' in February last year, the depth of his friendship for myself personally and for the late Dr. Adler was revealed in the following utterances, which I shall ever cherish :

'I unite with all your friends in thanksgiving to God for your unstinted and unbroken work for the Kingdom of God. During the sixty years I have been in Paddington, it has been my privilege to have many

friends of the Anglo-Jewish community, and to co-operate with them. . . . I think of fellowship with them with gratitude, and place among the foremost my friendship with the late Chief Rabbi, Dr. Adler, and your worthy self. Your visits and addresses, like those of Dr. Adler, to my people at Westbourne Park were always cordially welcomed, highly appreciated, greatly enjoyed, and are gratefully remembered. Among my cherished memories are my interviews with yourself and our conversations on literature, on social and religious themes, and on international brotherhood, and it is a special pleasure in my old days to recall them.'

Only a month ago, on his eighty-seventh birthday, we met amid the sunshine of smiling friends and parishioners, with a hearty handshake of congratulation, in the Chapel, in which his heart was interred—even in his lifetime.

To-day we bewail his loss, the loss of a mighty agency for good in the world, an honest worker, free from cant and prejudice, the personification of kindness to others, one who will be remembered by men of all parties and creeds for the blessedness of his ministrations. 'He was not of an age, but for all time.' May his memory live! 'The teachers shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.'

PROF. SILVANUS THOMPSON

(1916)

THIS is indeed a time for unpleasant surprises. Scarcely recovered from the terrible shock caused by the sorrowful tidings of the tragic loss of him who stood for the embodiment of the fighting force of Great Britain, I learn of the lamentable and almost sudden death of an eminent scientist, a famous electrician, a personal friend of mine and of many others, whose thoughts are carried back to the days of our University of London when under the old régime, so dear to many of us then and still.

A fine student and scholar, Principal of an important College, he was so genial and simple and vivacious ; no wonder he had so many friends.

He had many Jewish friends, as he was pleased to emphasise not long ago over a cup of tea on the last occasion we met, after the ceremony in Westminster Abbey at the unveiling of the tablet to the memory of Canon Barnett, another dear friend to the Jews of East London, a friend to humanity.

Thus do learning and humanitarian work often bring together and keep attached the true scientist and churchman and rabbi in an effort for the better understanding of each other and of each other's aims ; let us hope, too, for the betterment with time—it may yet be a long time off—of the world as a whole.

Shortly before this last occasion of our meeting we heard him at the remarkable memorial gathering in honour of our co-religionist, the late Prof. Raphael

Meldola, at which he, among other leading scientists, bore testimony to the great and enduring services rendered by Meldola to the profession which they both adorned in singular manner. One was Principal, the other Professor, for so many years, of the same Technical College. The Principal has, alas ! too soon, followed the Professor. May they both rest in peace !

DR. MAX NORDAU

(1923)

WE would this day give public expression to the incalculable loss which the Jewry of the world has sustained in the death of the Champion of the Jewish Cause and of the ideal of that Cause in Palestine. I refer to the home-going of our well-beloved MAX NORDAU.

Is it possible at the present hour even to gauge the greatness of the man and his services to the ideal which he had set himself to accomplish, as soon as he had been drawn by the magnetic influence of the personality of *Theodor Herzl*? Many, indeed, had been his searchings of heart since those days; for as time went on and the dream was nearing realisation, he was not quite satisfied with the trend of events as they were shaping in connexion with the country which was ours by inheritance and by right.

Perhaps many of us too are not quite pleased with the interpretation of the Modern Charter of Jewish rights and liberties—the Balfour Declaration—as it affects the Land of Israel.

The very vagueness of that Declaration, which might have been its source of strength, has, by reason of misunderstanding and opposition, and in consequence of what appears to some of us a hasty and faulty diplomatic move with its consequent compromise, served to deflect from its full and ample significance a proclamation to the Jews of the world for which they had been ardently longing nigh two thousand years; the advent of which their prophets, after the close of the Canon,

had been prophesying, and their poets had been heralding in song through the dark dreary nights of the Diaspora.

But *Max Nordau*, like many of these, toiled on in spite of difficulties and limitations in the way of the Cause ; he harangued, he protested, he allured, he won, he invested the Jewish Cause in Palestine with dignity and strength, and drew to his side multitudes of men both from among our co-religionists and from the world outside.

I call to mind the last colossal gathering at the Albert Hall, presided over by Lord Balfour, behind whom I was seated ; I was near enough to watch *Nordau's* gestures as he spoke with a warmth and vehemence and fearlessness, which some even thought had exceeded the limits ; but it was the whole man—his whole life—that spoke on that occasion, that re-echoed through that arena ; his ringing words still resound in my ears, and I still see his blanched face when he had finished his speech, worked up as he had been by an applauding audience to the highest pitch of excitement.

And now to think that that prodigious brain has ceased to function ; that marvellous memory for historical facts and figures is no longer available for this world of man ; that that warm heart, so responsive to his brethren's cause and to the cause of humanity, beats no more ; that the power of his eloquent tongue will no longer enthrall millions of men ! Such a consideration must naturally be uppermost in our minds in these early days of his departure from this earthly scene of activity.

Yet, when the anguish of sorrow among our people the world over—when the impartial criticism of his life-work and his writings—shall have ripened into the gentler mood of recollection, and such qualities as

conviction, honesty of purpose, the striving after an ideal, the loathing of hypocrisy, and the sacrifice of self in the interests of his people and of humanity at large, shall be writ down in its true proportions to the credit of the one whose loss we now deplore, it will be seen that men of the type of *Max Nordau* never die ; for they live on as an example, an inspiration, a sustaining influence, ‘ teachers that shall shine as the brightness of the firmament . . . as the stars for ever and ever ’.

And so to *Max Nordau* we say, continuing in the words of the Book of Daniel, ‘ Go thou thy way till the end be ; for thou shalt rest, and shalt stand in thy lot, at the end of the days ’.

DEPUTY LEWIS MICHAEL MYERS

(1921)

It is but natural in a congregation like ours, in which the snow of old age has to yield to the bloom of youth, that joy and sorrow should meet on one and the same occasion.

It is, therefore, my sorrowful duty, before I leave this spot to-day, to refer to the void which has again been made in our ranks by the home-going of one of the most respected, I might say, beloved veterans that have done noble duty in administering the affairs of this congregation.

For years, till but a few months ago, owing to sickness, there was no more familiar figure, no more regular worshipper among us than our late friend, LEWIS MICHAEL MYERS. For years he placed this congregation under deep obligation to him for the ready and cheerful manner with which he put his services at its disposal as Member of the Board of Management and as Senior Warden. In this latter position he evinced a delicacy of feeling, a regard and consideration for those with whom he came into contact, and an instinctive love of harmonious working and peaceful effort, such as are rarely to be met with in men holding similar positions. He was ever ready with 'the soft answer that turneth away anger'; and it was for this reason that his advice was sought on many occasions of difficulty in communal matters.

And not only in our own community, but in the Court of Common Council, in the great Corporation of the City of London, of which he was an honoured Deputy, he filled many a useful position, and by his loyal and lovable disposition he won for himself the respect and admiration of a host of friends. Do not think that I am

exaggerating when I say that there was not a man who had an unkind word to say of *Lew Myers*, as he was commonly called.

And the same sterling character worked its remarkable influence in his own home, where he occupied a position something akin to that of the patriarch of olden times. He helped (together with his genial helpmeet who predeceased him not long ago) to knit together the members of a large family that literally worshipped him as their head. 'Twas no little merit, no small privilege, to be surrounded in old age, not alone by devoted children and grandchildren, but even by great-grandchildren. Of the many kindnesses, involving self-sacrifice, of which he might have boasted, had he not been of so meek a nature, it is not for me to tell; they are known to those who benefited by his help—liberal out of all proportion to his means.

And now, while we call to mind his useful and happy career, started from modest beginnings, developing into worthy and much appreciated civic and communal service, we would raise the prayerful wish that his dutiful and only son, together with his daughters and their families, will find their fullest comfort in this hour of trial in reflecting upon their father's character and life-work; that they will emulate his example in devotion and attachment to the Faith to which they belong; that they will carry on the traditions of their lamented parent in exercising kindness and practical help to those who stand in need of them; and try to render the sphere in which they move somewhat better and brighter for their presence and working in it; so that they, too (as did the dear one whom they now bewail), may, in the words of the Psalmist, 'receive a blessing from the Lord, and mercy from the God of his salvation'.

ADOLPHE OPPENHEIMER

(Spoken at the Funeral, August 11, 1921)

THE keen sense of a personal loss wellnigh prevents my giving expression in this place to the feelings which rise within me at the present moment ; but it will be a source of melancholy satisfaction to me if I am able to pay some slight, if inadequate, tribute, to one whom I had learnt to know as the most genuine and gentle of men, the most devoted of friends, the kindest and most sympathetic among the Wardens of my congregation. Besides all else he was the personification of dignity and charm of manner.

It is somewhat unusual in this country—certainly in the metropolis—to pronounce any words of appreciation over the remains of a departed brother, but I am impelled in this instance to follow the dictates of my own feelings, more especially as being on my vacation, beclouded, alas, by the event for which we are here assembled, I shall not be occupying my pulpit on the coming Sabbath in the Synagogue to which our late lamented friend was so warmly attached both as a congregant and an honorary officer. I am, indeed, glad to think that the sea did not divide us when the sorrowful intelligence of his sudden home-going reached me, so that I was able to come to town in time to pay this humble tribute of respect to one for whom I entertained great admiration, possessing as he did some of the finest traits in human nature.

I will not dwell, in the presence of devoted relatives and friends, upon the suddenness of the dispensation which has staggered and almost overwhelmed us ; in

the words of our liturgy, we have to reconcile ourselves to the thought that God's ' judgment is righteous, He is justified when He speaketh the word " Return, you child of man ", and it is not for us to murmur at His method of judging '. But one thing we do know and feel—that by the loss of ADOLPHE OPPENHEIMER a void has been created in our community, in our congregation, in our communal institutions and charities, which I unhesitatingly assert, from the fullest knowledge of facts, will scarcely be filled.

There are the secret histories of men as there are the secret histories of countries ; and our departed brother was one of that small and select band of workers who did good by stealth, and blushed to find it fame. It is not for me to lift the veil in this respect ; nor would I wish to portray the awful void created on his domestic hearth, in the lot of his sorrow-stricken widow, who was so dependent on him for counsel and life's happiness ; far less can I touch upon his untiring energy, his devotion, his readiness to share in the burdens of the large business concern which bears his name. Whatever he undertook to do we may well say he did it with all his might ; he was ever ready to serve others, and this with cheerfulness and gladness ; and though he threw himself into communal affairs rather late in life, it seemed as though what he had lost in years, he fully compensated for by intensity of application and warmth of devotion.

He leaves no child to bewail his loss, yet he had a remarkable interest in children ; his very last act, in proof of this, was in connexion with the children of our Bayswater Synagogue Religion Classes, when but a few weeks ago he arranged with my wife various details for rejoicing their hearts by a day's outing in the country.

He himself has now journeyed to that country

whence no traveller returns : we are left behind to mourn his departure. His loving wife in her solitude, his devoted sister surrounded by her children, his friends bereft, his fellow-workers deprived of his support, these will all need the sustaining grace of Heaven to help them to continue in the path of life's duties ; for while his loving memory will of a surety be enshrined in the hearts of all who knew him as one of the best of men, at the present hour when our hearts would break for sorrow, these are the soothing accents which meet our ears :

Heart, be still in the darkness of thy woe,
Bow thou silently and low ;
Come to thee whate'er God will,
Be thou still !

To thy eternal rest, dear friend !

JACOB A. ROZELAAR

(1918)

SYMPATHY is the key-note of the life of our dear departed friend, whose lamented death we all bewail with an earnestness which it is difficult to portray in words. Some men may have loomed larger in the public eye of the community, for they wished it, while he eschewed it, but no one gained a deeper hold upon the hearts of a large band of attached friends and admirers than the late JACOB ROZELAAR. I never would allow any one to speak of him as 'old Mr. Rozelaar', for he was ever young, ever genial, so brimful of kindness, a delightful companion, and a staunch friend.

Thirty-three years of close friendship warrants this estimate of him by one who was ever near to share his joys and his sorrows—of which he had, perhaps, a fuller portion than many men. Ask of those connected with the Poet's Road Synagogue of former days or the Hampstead Synagogue of to-day, and they will tell you that no worthier member ever entered its walls or engaged in its wider work for the benefit of the congregation or the community.

He belonged to a type of congregant all too rare in the past, now, alas, fast decaying. In religion, too, he was as a Jew so conservative, and yet he was anything but narrow-minded and intolerant.

What the Jewish Board of Guardians, what the Jewish poor, what every good cause of charity, what friendship has lost by the death of a man whose overflowing heart-sympathy was proverbial, it is beyond me to describe.

It is some satisfaction and comfort to know that his example has not been lost upon his children, to whom he was devotedly attached ; and it is to be hoped that, with time, they will realise, even more fully than they do to-day, the manner in which they can give glory and continued life to the name of their beloved father.

That he was beloved of men was eloquently shown by the large concourse of sincere friends that assembled to pay him their last respects ; and in the words of our sages, ‘ Whosoever in life gains the approval of his fellow-creatures, is sure to be well-pleasing in the sight of the All-present ’.

The heart that melted at others’ woe, and thrilled at others’ joys, has now ceased to beat. ‘ Jacob has gone on his way, and the angels of God have met him.’

CAPT. SAMUEL LOUIS ROZELAAR

(1918)

UNDER the photograph of a gallant officer who was killed in battle a year ago, hanging in the living room attached to the Bayswater Synagogue of one of his dearest friends, may be read the words : ‘ It isn’t the fact that you’re dead that counts, but how did you die, and why ? ’

That dearest of friends has, alas, just met his fate with a suddenness that is appalling ; not on the field of battle, as he might have wished, though he had served since 1914, and been through much risk and danger, but as the result of the inhuman methods adopted by our enemies at sea.

My heart almost breaks as I pen these lines, at the thought of the cruel death of this young officer, Capt. SAMUEL LOUIS ROZELAAR, and of the grief into which his devoted parents are plunged, who have thus been bereft of their only child. I have known him since he was a year old, have seen him grow up, attend our Religion Classes, celebrate his *Bar-Mitzvah*, and I recall the enthusiasm with which he volunteered to fight for his country, and how he joined the Public Schools Battalion on the day of its formation. Seven weeks later he received his commission ; and from that time till the day of his death he has been backwards and forwards between Flanders and the Somme. He was invalided home after the first battle of the Somme, having been congratulated and thanked by the Brigadier-

General for his work while in command of the Trench Mortar Battery ; and at the second battle of the Somme he was recommended for a Staff Captaincy, and did staff work in the field.

It was a saying of his : ‘ No man has done his bit till the war is over.’ He knew no danger, he shrank from no risk. How sad to reflect that this young officer, a man of much promise, is cut off in the spring-time of life !

Lieut.-Col. Frank W. Foley, of the Royal Berkshire Regt., in Dublin, writing to his parents, says : ‘ I need hardly tell you how deeply we all sympathise with you in your great loss. We are all very distressed about it. It has cast a great gloom over us all, as all three (referring to three fellow officers) were splendid officers and very popular with all ranks.’

Our hearts go out in profound sympathy to his stricken father, a trusted official of the Bayswater Synagogue for close upon twenty-five years, and to his distressed mother, an active member of the teaching profession, in this their irreparable loss ; and we pray that their most lasting consolation may be found in the thought that their child was the most dutiful of sons, and one of the most loyal subjects, whose devotion to active service has cost him his life. Heaven comfort them !

APPENDIX

MILTON

December 9, 1608 : December 9, 1908

WHAT splendour of imperial station man,
The Tree of Life, may reach when, rooted fast,
His branching stem points way to upper air
And skyward still aspires, we see in him
Who sang for us the Archangelical host
Made Morning by old Darkness urged to the abyss ;
A voice that down three centuries onward rolls ;
Onward will roll while lives our English tongue.
In the devout of music unsurpassed
Since Piety won Heaven's ear on Israel's harp.

The face of Earth, the soul of Earth, her charm,
Her dread austerity : the quavering fate
Of mortals with blind hope by passion swayed,
His mind embraced, the while on trodden soil,
Defender of the Commonwealth, he joined
Our temporal fray, whereof is vital fruit,
And choosing armoury of the Scholar, stood
Beside his peers to raise the voice for Freedom :
Nor has fair Liberty a champion armed
To meet on heights or plains the Sophister
Throughout the ages, equal to this man,
Whose spirit breathed high Heaven, and drew thence
The ethereal sword to smite.

TRANSLATION OF LINES ON MILTON

Specially written by Mr. George Meredith, O.M., and
recited at the Tercentenary Celebration held by the
British Academy on December 8, 1908

[Appeared in the *Jewish Chronicle*]

שיר על מילטאן להזכיר:

מה טוב ומה נהדר האיש, עץ השדה, עץ החיים,
המצב ארצה ומצבתו בה, וראשו מגיע השמים,
הלא הוא האיש אשר שר לנו שירים גלויים ונסתרים,
על צבא מלאכי מרום במרום שם דברים ואמרים,
וגם על מפלת הילל בן שחר המשחית
הורד שאולה אל ארץ תחתית:
זה שלש מאות שנה את קולו שמענו בארצנו,
ועוד ישמע באזנינו עד אשר תחיה שפתינו,
רוח ה' פעמהו וקסם על שפתיו נשא, ועלי הגיון שר,
כנעים זמירות ישראל לפני אלהים מלך ושר:

פתח פיהו בשירים עלי אנוש ומחשבותיו,
יצר לב האדם, עלילותיו ותחבולותיו,
ועלי הארץ ומלואה זיוה והודה,
ואיך מאדמה יצמח עמל לחלל כבודה;
וגם מזה ומזה לא הניח ידו, ואזר כגבור חלציו,
לעמוד בנבוכי הזמן שלום המדינה להגן בחלוציו;
בהתאסף ראשי עם לשלח העם לחירות עולם,
הוא כאיש מלחמה במערכה קם, ויסף קולו לקולם,
ויצא לבוש שריון כאיש הבנים,
בקשתו, ובקסת הסופר על מתנים,
ללחום את מלחמת השלום והדרור,
להוציא לחירות ארצנו, ומאפלה לאור;
עוד לא היה כמוהו בתוכנו איש קרב,
אשר רוממות אל בגרוננו, וריבנו רב:

Were England sunk
Beneath the shifting tides, her heart, her brain,
The smile she wears, the faith she holds, her best,
Would live full-toned in the grand delivery
Of his cathedral speech : an utterance
Almost divine, and such as Hellespont,
Crashing its breakers under Ida's frown,
Inspired : yet worthier he, whose instrument
Was by comparison the coarse reed-pipe ;
Whereof have come the marvellous harmonies,
Which, with his lofty theme, of infinite range,
Abash, entrance, exalt.

We need him now,
This latest Age in repetition cries :
For Belial, the adroit, is in our midst ;
Mammon, more swoln to squeeze the slavish sweat
From hopeless toil : and overshadowingly
(Aggrandized, monstrous in his grinning mask
Of hypocritical Peace), inveterate Moloch
Remains the great example.

ארץ אנגליא! יהמו יחמרו מימך,
 אף בהמיר ארצך ובמוט הריך,
 לא נירא, כי המשורר נתן קולו בארצך,
 ויפח נשמת חיים ורוח באפך,
 לבך ונפשך, תקותך וגאותך, מחמדיך וחפציד
 לעולם יעמוד, ולא ימוטו עוד מעליך;
 דבריו יולו כנהר פלגיו, ישמחו נערים וזקנים,
 על בן על-מות שיריו ודבריו קימים ונכונים:
 נאמו נאם שומע אמרי אל, וכחזה החזים,
 כל מעיני שיריו כשירי השירים בני יון המשוררים,
 ועוד יתר שאת ונכבדות מדבר בו,
 וגדול מזכרם ושכרם זכרו ושכרו:
 הלא מפיהו יצאו השירים הערבים והמתוקים,
 רבים וטובים ומאוד נפלאים ועמוקים!
 המה יורו לחכמים חכמה ובינה,
 ולכסילים יכסו כלימה,
 אף ישעשעו וירוממו,
 גם תבונה לתועים ילמדו:

איך, אתה מילטאן, אדונינו?—
 כה נאמר כלנו בזמן חלדנו;
 כי הבליעל, והערום מכל, עודנו בקרבנו,
 הוא הממון המחבל, החגור ביזע לשעבדנו,
 לשבר ולאבד בעבודה זרה ומרה את נפשנו,
 זה המלך המולך, עוד נשמתו בתוכנו,
 המשמיע שלום ואין שלום, לכרות תקותנו,
 וכל העם בפה אחד יענו ויאמרו לו, אתה חלקנו,
 גדול אתה וחסק בצלך חמדנו וישבנו, דודנו!—
 אמנם לפח ולמוקש הוא, ובו רבים כשלו ונפלו . . .

Homage to him

His debtor band, innumerable as waves
Running all golden from an eastern sun,
Joyfully render, in deep reverence
Subscribe, and as they speak their Milton's name,
Rays of his glory on their foreheads bear.

GEORGE MEREDITH.

עתה נכרעה ונשתחוה, נברכה לפני אדון השירה,
ותלמידיו כלמו אשר רבו אין קץ, ובני הבחירה
כגלים גלי הוהב בארץ המזרח מזהירים,
וכשמש עלי ארץ הזרח בצהרים,
וכלם ברתת וברעד יענו ויגידו שמעו וגדלו,
קוראים במילטאן וזוכרים שמו, הוד והדר ישוו לו,
וקרני כבודו על מצחם ישאו,
ותפארתו על ראשם יגבהו:

SHAKESPEARE AND RABBINIC THOUGHT

SOME fifty years ago a highly interesting and fascinating work appeared in London by Bishop Wordsworth, entitled *Shakespeare's Knowledge and Use of the Bible*.

The dedication of that work is peculiarly telling, in view of the commemoration of the Tercentenary of the death of the great Master-mind to whom the world is doing homage during these days. The learned author dedicated his work 'to his children : in the hope and with the aim that they may grow up readers and lovers of Shakespeare as the book of man ; but still more, readers and lovers of the Bible as the Word of God '.

As part of the commemoration in honour of the memory of the great genius of Stratford-on-Avon, April 30th has been fixed as 'Shakespeare Sunday' ; and Services will accordingly be held to-morrow in places of worship of all denominations. At the Afternoon Service in the historic Abbey at Westminster, the Shakespeare Sermon will be preached by the Sub-Dean, the Bishop, whose eloquent and burning words on behalf of our oppressed brethren, uttered in the great Guildhall in 1890, we still gladly call to mind with undiminished gratitude.

Surely, dear friends, we as Jews cannot do less than allow the memory of Shakespeare to enter somewhat into our Religious Service on this Sabbath Day, and thus to take some small part in the present commemoration ; more especially, as it comes as an agreeable relief and peaceful diversion from the contemplation of so much

strife and restlessness, wickedness and horror, with which our minds have become familiar, often sickened, during almost two years past.

I therefore purpose to bring before you to-day our great author—England's pride—not as a poet, not as a dramatist, not as a chronicler or historian, but as a man in the highest sense of the word, as a teacher of ethics, as a moral philosopher.

How far the greatest genius of modern times was indebted to Holy Scripture, and how far he has drawn from this inexhaustible source, has as yet been scarcely appreciated by the ordinary man and woman of the world. Not the least of the merits of Shakespeare in his plays is his reverence for the Bible, of which he must have been a constant and diligent reader. It has been computed that 'there are above five hundred passages in his works which are taken apparently from Scripture, being either verbally or substantially founded on quotations from Holy Writ'; and there are about four hundred sentences besides these expressive of sentiments taken from the same source. He must indeed have drawn deeply from that inspired, undefiled well—the Book of the Bible.

As I do not wish to travel over the same ground which others have trod, or to repeat statements which I myself uttered some forty years ago in a youthful essay on the subject, I intend to dwell briefly upon a new and kindred theme, namely, *Shakespeare and Rabbinic thought*.

I will give you a few typical examples (for the theme cannot be exhausted within the limits of a single discourse), to show that not only did Shakespeare draw largely from the Book of the Bible, but that Rabbinic parallels may easily be discerned in the reading of Shakespeare's works.

We know in how marvellous a manner Shakespeare

employed the rare gift of his genius in utilising and improving upon his original sources ; how some ancient chronicle formed the framework of his vivid historical plays ; how he pieced together and created (for *creation* was his great power) out of scanty scraps of material, legendary or romantic, some of the finest work. It is, therefore, not at all surprising if we find Shakespeare imbued, not only with the *spirit* of the Rabbis—for this would be due to the influence of the Bible itself, but with the very expression and phraseology of Rabbinic thought, which from various founts must have flowed by various meanderings into general literature. Besides, the human side of life, its observation and delineation, is a feature common both to the Rabbis of old and to the Shakespeare of Elizabethan England ; and it is this expression of the human side which forms the natural connecting link between them.

The passage in *As You Like It* (II. vii), in which ‘ the world ’ is described by Shakespeare as ‘ a stage ’, beginning ‘ All the world ’s a stage, and all the men and women merely players,—his acts being seven ages ’, is no doubt known to all. But it may not be so well known, that similar sentiments were expressed by our Rabbis in the *Midrash* (*Koheleth*) more than a thousand years before :
 שבעה הבלים שאמר קהלת כנגד שבעה עולמות שאדם
 רואה, בן שנה . . . הכל מחבקין ומנשקין אותו, בן שתיים ושלוש דומה
 לחזיר . . . בן עשר שנה קופץ כגדן, בן עשרים כסוס נהים משפר
 גרמיה ובעי אתחא . . . הזקן הרי הוא כקוף וג’ :

‘ The repetition of the term “vanity” seven times in the opening words of Ecclesiastes corresponds to the seven worlds or ages through which man passes : at a year old, he is fondled and kissed by all ; at two or three he resembles the unclean animal ; at ten he skips about like a goat ; at twenty he puffs

like a prancing horse ; he becomes a well-groomed lover, . . . and so onward, till in old age he becomes as the ape.'

The *dignity of man*, on which the Psalmist dwells so rapturously in the words 'Thou hast made him a little lower than the angels', reproduced in the words of Hamlet (II. ii) :

What a piece of work is man ! . . . how infinite in faculty ! . . .

In action, how like an angel ! In apprehension, how like a God !

this is illustrated in the Talmud (*T. Hagiga*, 12 a) אדם הראשון מן הארץ עד לרקיע היה . . . וביון שסרח הניח הקב"ה ידו עליו ומיעטו :

'The first man reached from earth to heaven . . . but after his sin, the Almighty degraded man, and he was reduced to a lower degree.'

Thus we are warned of the inevitable tendency which the commission of one wrong act has to beget another.

One sin I know another doth provoke ;
Murder's as near to lust as flame to smoke :

in the words of our sages (*Ethics of the Fathers*, iv. 2) :

עברה גוררת עברה :

'Sin leads on to sin,' or 'one sin drags after it a second sin' ; for do we not know from experience (in the words of the Rabbis) הרגל נעשה טבע 'Custom becomes second nature' ; or, in Shakespeare's words, 'Use almost can change the stamp of nature' (*Hamlet*, III. iv) ; 'How use doth breed a habit in a man' (*Two Gentlemen of Verona*, v. iv) ?

How well for the world if man would realise the truth, and emulate the example afforded in the prayerful wish of Beruria, wife of Rabbi Meir, who, when her husband called out for the punishment and destruction

of the 'sinner', checked him with this remark: 'When the Psalmist spake יתמו חטאים מן הארץ "Let sinners be consumed &c." (civ. 35), he used the word חטאים which may equally be rendered "sins" חטאים כתיב ולא חוטאים'

"May *sin*, I say, perish from the earth, and not *the sinner*!"'

Have we not an echo of this sentiment in the words of Isabella to Angelo in *Measure for Measure* (II. ii) ?

I have a brother is condemned to die :
I do beseech you, let it be his fault,
And not my brother,

and Angelo replies :

Condemn the fault, and not the actor of it.

Speaking of *Measure for Measure*, we are reminded of the Rabbinic dictum regarding God's overruling providence and His justice in punishing מדה כנגד מדה 'measure for measure' (*T. Nedarim*, 32 a) ; or again, לו במדה שאדם מודר בה מודרין לו 'With the measure that man measures out will it be measured out to him' (*T. Sotah*, 8 b).

And is not this the idea expressed by Edgar in *King Lear* (v. iii) ?

The gods are just, and of our pleasant vices
Make instruments to scourge us.

From the disease we naturally pass to the remedy. 'Man is born unto trouble,' but our Heavenly Judge is at the same time a merciful Father, and we have been led to believe that in our own hands lies the power to make amends for our sinful actions ; and this is brought about by means of repentance, which is threefold in character, according to the Jewish doctrine laid down by our Rabbis. There must be first וידוי 'confession of sin', then חרטה 'conviction and inward regret', and lastly עזיבה 'abandonment of the sin'.

And how does Shakespeare express this triple form of repentance in *Hamlet* (III. iv) ?

Confess yourself to Heaven ;
Repent what 's past ; avoid what is to come.

Nay, further he asks :

‘ May one be pardoned and retain the offence ? ’—the very idea metaphorically expressed by our sages, when they say, that the cleansing of a person for the ritual purposes of ablution is of no avail in the case of one who is מובל ושרץ בידו ‘ taking the ablution with the object of defilement clinging to his hand ’ (cf. *T. Taanith*, 16 a).

In this connexion we are easily reminded of the three expressions in our liturgy for the New Year and Day of Atonement :

ותשובה ותפלה וצדקה מעבירין את רוע הגזירה :

‘ If anything is able to avert the evil decree, it is Repentance, Prayer, and Practical Virtue.’

Prayer—the golden link that binds man to his Maker !

My ending is despair :
Unless I be relieved by Prayer,
Which pierces so, that it assaults
Mercy itself, and frees all faults.
(*Tempest*, Epilogue.)

But prayer has to be real, proceeding from the innermost recesses of the soul, not mere lip-service :

תפלה בלא כונה כגוף בלא נשמה :

‘ Prayer without devotion is as a body without a soul,’ say our sages. And Shakespeare re-echoes :

My words fly up, my thoughts remain below :
Words without thoughts never to Heaven go.
(*Hamlet*, III. iii.)

And especially after a day's toil, when we are about to recruit our tired frame with Nature's sweet restorer, Sleep, how deep should be our faith and prayer, as we resign ourselves entirely into His hands !

To Thee I do commend my watchful soul,
'Ere I let fall the windows of mine eyes ;
Sleeping and waking, O defend me still !

(*Richard III*, v. iii.)

—almost the very words of the well-known hymn of our Daily Prayer Book :

בִּידֶךָ אֶפְקִיד רוּחִי בַעַת אִישָׁן וְאָעִירָהּ ;

'Into Thy hand I commend my spirit, at the time when I sleep and when I awake.'

Nay, further, our ultimate fate is in the hands of Providence :

There 's a divinity that shapes our ends,
Rough-hew them how we will.

(*Hamlet*, v. iv.)

And thus exclaims the Sage of the Talmud : אין אדם נוקף :
אֶצְבְּעוֹ מִלְמַטָּה אֶ"ב מִכְרִיזִין עָלָיו מִלְמַעְלָה :

'Man hurts not his finger here below, if it be not destined from above' (*Hulin*, 7 b).

It behoves us, therefore, 'to praise our Creator'—the Eternal Disposer of life—at every turn, 'at every breath we draw', to use the words of our sages : על כל נשימה ונשימה שאדם נושם צריך לקלם לבוראו (ב"ר פ"ד) :

Let never day nor night unhallowed pass,
But still remember what the Lord hath done.

(2 *Henry VI*, II. i.)

Indeed, 'at every breath we draw', for we know not the term of life.

'Repent one day before thy death,' says the Rabbi of old ;

שוב יום אחד לפני מיתתך שאלו תלמידיו את ר' אלעזר, וכי
אדם יודע איזהו יום ימות, אמר להן וכל שכן ישוב היום שמא
ימות למחר :

‘ Rabbi Eliezer was thereupon asked by his disciples :
Does then man know which day he will die ? And he
replied : How imperative, therefore, it is upon man
to repent day by day, lest he die on the morrow ’
(*T. Sabbath*, 153 a).

Is not this the exclamation of King Lear (I. iv) ?

Woe that too late repents !

And what marvellous power there is in Repentance !
What are the concluding words in the famous speech
of the troubled King in *Hamlet* :

Try what repentance can : what can it not ?

And do not our sages remark : מקום שבעלי תשובה עמדין
צדיקים גמורים אינם עומדין :

‘ In the place in which the penitent stand, there
even the perfectly righteous are unable to stand ’
(*T. Berachoth*, 34 b).

At a time like the present, when many a household
is, alas, bereft by the cruel War of their nearest and
dearest, and the heart of man would almost break at
the dispensation of Heaven, the immortal bard speaks
even to such by the mouth of the Marquis of Dorset
endeavouring to console his mother :

Comfort, dear mother ; God is much displeased
That you take with unthankfulness His doing :
In common worldly things 'tis called ungrateful
With dull unwillingness to repay a debt,
Which with a bounteous hand was kindly lent ;
Much more to be thus opposite with Heaven,
For it requires the royal debt it lent you.

(*Richard III*, II. ii.)

Human nature and human experience were not very

different in Talmudic times, and the heart of man had to be comforted in similar terms in similar circumstances ; for when the good wife of the Rabbi, a great teacher in Israel, trembling as to how she should break the news of the death of their two sons to the father, greeted him with a question which carried with it its own reply, she anticipated the poet by some fifteen centuries. ' A few days ago a person entrusted some jewels to my custody, and now he asks them back again : should I restore them ? ' ' What ! Wouldst thou hesitate or be reluctant to restore to every one his own ? ' replied the Rabbi. Having explained her meaning to her husband, and he lamenting loudly the loss of his sons, she said : ' Rabbi, didst thou not teach me that we are not to be reluctant to restore that which was entrusted to our keeping ? See, the Lord gave, the Lord has taken away, blessed be the name of the Lord ! ' and the Rabbi re-echoed, ' Blessed be the name of the Lord ! '

Nor was this a unique example in those days. Another Rabbi, Akiba by name, amid his unfortunate experiences, was in the habit of exclaiming, at every untoward incident in life *לְטוֹבָה גַּם זֶה* which might well be paraphrased in Shakespeare's words :

The will of Heaven
Be done in this and all things !
(*Henry VIII*, I. i.)

Man, to the end as well as through the whole of life, has to rely upon the mercy of Heaven ; and this thought should impel him to be kind and considerate to his fellow-creature.

We do pray for mercy,
And that same prayer doth teach us all to render
The deeds of mercy.

(*Merchant of Venice*, IV. i.)

כל המרחם על הבריות על המרחם עליו מן השמים :

‘The mercy we show unto others, Heaven will show unto us ? (*T. Sabbath*, 151 b.)

In truth the only safe refuge in life is in a perfect trust in Heaven. We are warned in the Bible : ‘Put not your trust in princes, nor in any child of man’ ; and our Rabbis counsel

יהי רצון שתהא מורא שמים עליכם כמורא בשר ודם :

‘Would that the fear of Heaven were as strong within you as the fear of flesh and blood ! (*T. Berachoth*, 28 b.)

Is not this the spirit breathed in the words of Wolsey’s celebrated soliloquy :

Had I but served my God with half the zeal
I served my King, he would not in mine age
Have left me naked to mine enemies ?

(*Henry VIII*, III. ii.)

And as for Mercy itself, upon which the world may be said to be founded :

It droppeth as the gentle rain from heaven
Upon the place beneath :

.

It is an attribute to God Himself,
And earthly power does then show likest God’s
When mercy seasons justice.

(*Merchant of Venice*, IV. i.)

The words of the poet carry us back to the Rabbinic interpretation of the words of the fourth verse of the second chapter of Genesis, ‘the day when the *Lord God* made the earth and the heavens’. The double expression ‘Lord God’ (*Adonai Elohim* in the original) points to

the two attributes of God as the foundation upon which the world could only have stood firm : מדת הרין ומדת הרחמים ' the quality of mercy and the quality of justice ' ; in other words, מדת הרין למדת הרחמים ' by the blending of these two attributes were heaven and earth made '.

I would further remind you in this connexion of that touching Talmudic allegory which I have cited at length on former occasions, in which it is related that when the Almighty, about to create man, called together before his Throne a council of the angelic hosts, the Angels of Justice, Peace, and Truth all opposed his creation, until Mercy, the dearest child of the Eternal Father, stepped forward and spake : ' O Father, create him, I pray ! Create him after Thine own image, as the favoured child of Thy goodness. . . . I will touch his heart with pity, and make him kind to others weaker than himself. . . . The father of the World listened to her voice, and with the aid of Mercy created man.'

For though the world may at times be steeped in sin, and it may repent the Creator that He had created man, yet the merit and blessing of one individual in an age may be sufficient to justify, if it were needed, the formation of man, and to turn the scale in favour of humanity. תפלתם של צדיקים מהפכת מדותיו של הקב"ה ממדת רגזנות למדת רחמנות (*T. Yebamoth*, 64 a.)

How far that little candle throws his beams !
So shines a good deed in a naughty world.

(*Merchant of Venice*, v. i.)

So sings the immortal bard. And the simile will in no wise suffer, if we read for ' deed ' the word ' life ' ; and realise that as ' that little candle throws his beams afar, so does a good life shine in a wicked world '.

And so say our sages in the oldest *Midrash* on the

Book of Numbers and Deuteronomy—the *Sifré*, commenting on the words הָרוּחַ מִן הָרוּחַ ' I will take of the spirit which is upon thee, and will put it upon them ' (Num. xi. 17).

Say they :

למה משה דומה באותה שעה, לנר שמונח על גבי מנורה ודלקו
ממנו נרות הרבה ולא חסר אורו כלום, כך לא היתה חכמתו של
משה חסרה כלום :

' In that hour Moses might be compared to a light placed upon a candlestick, from which many a light may be fed, whilst his own light—his knowledge and wisdom—will suffer no diminution.'

And may it not be said with equal truth of the great dramatist and moralist of the Elizabethan age, that the light of his knowledge and wisdom has not diminished by reason of the three hundred years that have passed since the day of his death ? Nay, indeed, it has gained in illuminating power and brilliancy, having shed its beams in the interim, not alone throughout the length and breadth of these isles, but throughout the countries of the world, even to most distant parts.

' Our myriad-minded Shakespeare,' as he has been termed ; ' he was not of an age, but for all time '—
' a man, take him for all in all, we shall not look upon his like again.'

He was the ' soul ', the ' applause ', the ' delight ', the ' wonder ' of his own age : the glory of his spirit and genius abideth with us still.

Let us endeavour to profit by his teachings, so like the teachings of our sages of old ; and may we renew our tribute of gratitude both to their memory and to his, on this the Tercentenary of his passing !

תהלה לשקספיר

(מדברי שקספיר)

I

האין ליהודי עינים, האין לו ידים?
האם לגוי חיש ורגש ולא לו לב ונפש?
גם לישניהם נתנו מן השמים לחם ומים,
קור וחום, קיץ וחורף, ורוח חופש,
רפאות הנגע מחלה ופגע,
תלאות יום וליל שעה ורגע—
ועל מה על היהודי תזרקו טיט ורפש?

II

עת אשר נאמרו אלו הדברים,
אז חושך יכסה ארץ וערפל לאומים,
ויקם החוזה ויחזה דברים נאמנים,
וישא משלו במליצות נעימות ובחרוזים:
מי הוא זה ואיזה הוא משמח העם באורה,
ומי עלה למרומים ויתן לנו משנה תורה,
ותשמח אנגליא במתנת ארונה,
ותסע נחליאל בגבורת מתנה?
צהלו ורוננו איי הים,
כי נעים זמירות ילד שם!

III

בכל עת וזמן אור הוא לכל דור,
נשמע קולו בארצנו כקול התור,
וכדבריו כן הוא, טוב שמו כמבחר הפניני,

ODE
TO
SHAKESPEARE

[From *A Book of Homage to Shakespeare.*]

I

‘Hath not a Jew eyes ? Hath not a Jew hands ?’

‘Warmed and cool’d by the same winter and summer ?’

Why scorn ye him then ?

II

When the days were dark, a Seer arose ; lifting his
voice in parable and song, he gave utterance to this
plea.

Exult and rejoice, ye Isles of the West,
For here was born the Singer, sweetest of song !

III

‘He was not of an age, but for all time.’

טוב שם מממון נפשו אמר, מי יגזל ממני?
 צר לו מקום העולם, כענק הוא עומד עליו,
 ותחת רגליו העם הולך ושב כחגב,
 כאשר איש לא יוכל לצרף זהב נצרף,
 ולהוסיף אור לשמש השורף ולא שרף,
 או לבשם שושני וחבצלת השרון,
 ולפאר מראה הקשת במרום,
 כן לא יוכל איש להביע שבחו
 של ראש המיטוררים גדלו והודו:
 יצהלו וירונו אנשי דורנו,
 כי שקספיר המיטורר הוא תפארתנו!

IV

ברוח הנביא נבא הוא מה ילד יום,
 הט אונך קורא למקראות היום,
 הלא כזאת דבר הדובר אלינו,
 וחזה חזיונות ומליצות בעדנו? —
 הארץ הזאת מעולם לא חרדה תחת רגלי נוצח,
 ולא תפול אנגליא עדי עד לפני עריץ ורועח,
 אם להלחם עלינו מכנפי הארץ בסערה במסלה יסולו,
 בטוחים אנו בדברי דוד המיטורר המה יכרעו ויפולו:
 לא לנצח תהיה לנו חיל ורעדה אימה ומורא,
 אם אך מאמינים אנחנו בעוזך ובהודך, בריטניא הנורא
 זאת הארץ כסא מלוכה למלכים,
 ולה שפע ימים, ולא יסור שבטה מאיים,
 ארץ הדרת הדרור, צור ומצור מאדמת קודש נצמחה,
 אבן טובה בתוך הים קבועה, וכחומה לה נסמכה,
 גם כנחל לפני בית למשמר ולמגן,
 קנאת ארצות וממלכות בעדנו להגן:
 שישו ושמחו איי הים,
 עוד רוח שקספיר חופף בעים!

‘Good name’, said he, ‘in man and woman is the immediate jewel of their soul.’

His name no man can glorify; for him, the Colossus, the world is too narrow.

No man can utter his praise; he is Chief among the singers.

Let us exult, we men of this age, for Shakespeare is truly our glory.

IV

With prophetic spirit he spake the words we oft recall this day :

‘This England never did, nor never shall,
Lie at the proud foot of a conqueror ;

Naught shall make us rue,
If England to itself do rest but true.’

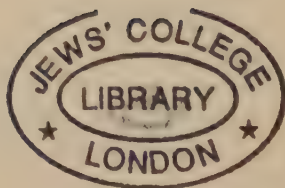
‘This royal throne of Kings,’ the sceptre shall never
depart from the Isles—a land of splendour and honour,
to freedom holding true, hers the abundance of the seas,
a rock from holy soil :

‘This precious stone set in the silver sea,
Which serves it in the office of a wall,
Or as a moat defensive to a house,
Against the envy of less happier lands.’
Rejoice and be glad, O Isles of the Sea ;
The spirit of Shakespeare shieldeth his folk.

V

ברוח אלהים ראה את הנולד הנעשות והבאות,
 ואמץ לבב אנוש לבקש שלום המלכות ומדינות,
 כנביא הקדמון הנבא אז לישראל,
 בשלום המלכות לנו שלום ויבא גואל:
 אל תיראו מפני חמת הפתן והטורף,
 נחש הנושך, המטחית וקשה עורף,
 כי אבן טובה בראשו ולוית חן על צוארו תלויה,
 חביבים יסורי איש אם לבו ועינו ליה צפויה:

כאלה וכאלה ראה הרואה וצוה גם אלינו,
 ואם אך נשמע לקול הצופה חכמתו תגן בעדנו:
 ראה גבור זה מעשהו בעולם כמעשה לבנת הספיר תחת רקיע השמים,
 ובטלאך מצפצף הלוך ושוב, וזה שירו עמו מזמר אל הכרובים—
 לא למעננו בן אדם, כי עבור גדולת ארצנו,
 ולמען אל חי והאמת תהיה כל מזמורתנו:
 נגיל ונשיש בזאת השנה,
 ונהלל שם גדלו בגיל ורננה:



V

By the spirit divine he, the patriot prophet, taught men
to seek first the weal of the realm ; he strengthened
men's hearts, as the prophet of old that to Israel spake :
' In the peace of the kingdom shall ye have peace.'
' Fear ye not, and be not dismayed at the venom of
adder or of serpent that biteth.' ' Sweet are the uses of
adversity.'

So taught he of good and ill.

These things he did see and told of. List to his voice !
This hero behold—' his work under the heaven is bright
as the sapphire ', and he, like to an angel speeding to
and fro, sings this song amid the choir angelic :

' Let all the ends thou aim'st at be thy country's, thy
God's, and truth's.'

E'en this year let us be glad
in praising together his name and his fame !

WORKS BY THE SAME AUTHOR

THE HOLY BIBLE. Revised for use in Jewish families.
[Murdoch & Co.] 1881.

MAIMONIDES' 'MORE' NEBUCHIM'. (Guide of
the Perplexed.) Part-translation. [The Society
of Hebrew Literature.] 1881.

THE ETHICAL TREATISES OF BERACHYA
HANAKDAN. Being the Compendium and the
Masref. Edited for the first time. Hebrew Text,
Translation, Introduction, and Notes. [David
Nutt, Long Acre, London.] 1902.

'The science of Judaism and our knowledge of the medieval Hebrew literature are enriched by Dr. Gollanez's careful and scholarly editing of this Berachya text. . . . Dr. Gollanez's Introduction is an elaborate essay dealing with all that can be said of Berachya. Dr. Gollanez has not confined himself to a discussion of Berachya's ethics alone, but has touched on the entire body of Berachya criticism, in the course of which he runs counter to Dr. Neubauer and Mr. Joseph Jacobs. The book is excellent. The translation, annotation, and redaction of the Hebrew text are elaborate. The scholarly tone is apparent throughout the volume, which in itself is a fine example of the bookman's art.'—*Jewish Comment, Baltimore*.

'Prof. Gollanez, who in the elaborate Introduction to the present work supplies a full and clear account of the whole discussion . . . has fully earned the thanks of Hebraists and others by his thorough and patient examination of the whole subject.'—*The Athenaeum*.

'Superb edition . . . prepared in a sumptuous and scholarly manner. . . . Many a literary problem is now set at rest. . . . What enhances the scholarly value of the edition is the luminous and exhaustive Introduction . . . the book is brought up to the highest standard of modern scholarship.'—*The Jewish World*.

'In a very beautifully produced volume Dr. Gollanez has edited for the first time "The Ethical Treatises of Berachya". . . . As to the identity and age of Berachya, the statement and criticism of these theories occupies a large part of Dr. Gollanez's learned and critical preface. . . . Dr. Gollanez presents us with an able series of conjectures on his own, chiefly built up on the basis of fact. . . . The thanks of all are due to Dr. Gollanez for editing the texts so carefully from Parma and Munich MSS., and for providing us with a rendering at once simple and elegant of a work which well deserved rescuing, as he has done, from the neglect of ages.'—*The Jewish Chronicle*.

'The learned editor has published two works of R. Berachya . . . with rich knowledge of the subject and great precision, and has added an excellent English translation, far removed from a slavish rendering as from a free paraphrase. . . . Typographically a glorious issue. . . . Upon the basis of his new material, he has entirely exploded some old theories. The surnames Krispi attached to the author by Wolf, Krispa or Krispin by Fürst, Krispia by Steinschneider, rest upon an error. . . . The Berachya

problem which had become more and more complicated, has now been thoroughly and satisfactorily solved by Gollancz. . . . He has divided the text and translation into numbered chapters, and has thus rendered the perusal and comparison the easier. . . . The work of the editor is a monument of great industry and conscientious research.'—Translated from the *Zeitschrift für Hebraeische Bibliographie* (Frankfurt a. M.).

'With the name of Berachya . . . Hanakdan there is bound up one of the most difficult problems of mediaeval Jewish literary history, fully discussed by scholars like Zunz, Steinschneider, Neubauer, Jacobs, and Gross. . . . In his Introduction which precedes the English translation, the present editor has, by virtue of the new material supplied in his publication, in many a direction brought the problem nearer solution. . . . We agree with Gollancz that South France is probably the home of Berachya. . . . The net value of these treatises, apart from their great literary historical interest, lies essentially in the fact that they supply us with a fairly exhaustive collection of excerpts from that compilation containing Saadya's views on religious philosophy. . . . Whatever our criticisms, they are not in the least to detract from the acknowledgment which we owe to the Editor for his industry and care, and we hope to have frequent opportunities of meeting the learned Editor on the same path.'—Translated from the *Monatsschrift für Geschichte und Wissenschaft des Judenthums* (Breslau).

'The very complicated problems concerning the home, age, and writings of Berachya, which in the past engaged the attention of Zunz, Steinschneider, Neubauer, Bloch, and Jacobs, have been successfully solved by Gollancz in his Introduction to the volume edited by him with all the knowledge of the expert. . . . The Hebrew text . . . is thoroughly correct. The English translation always hits upon the right meaning. From the typographical standpoint, the work deserves special acknowledgment.'—Translated from the *Literarisches Centralblatt für Deutschland*.

'A laudable production, evidencing industry and scholarship. Dr. Gollancz has done a good piece of work. . . . In a critical Introduction, which deserves careful perusal, he weighs the various hypotheses on the subject, and has laboured admirably to place the life and works of Berachya on a more solid basis. . . . There is nothing but praise for the English portion: the texts of the MSS. are carefully reproduced and notes are added. . . . A work deserving of commendation, the result of patient research, published in a worthy and beautiful style.'—Translated from the *Central Blad voor Israeliten in Nederland*.

CLAVICULA SALOMONIS. Description of a Hebrew MS. newly discovered. [David Nutt, London.]

1903.

TRANSLATIONS FROM HEBREW AND ARAMAIC.

Including the Targum to the 'Song of Songs',
The Book of the Apple, The Ten Jewish Martyrs,
A Dialogue on Games of Chance (Leo de Modena).

[Luzac & Co., London.] 1908.

'The contents of this volume are attractive and valuable. . . . Those who cannot read the original will feel indebted to the accomplished Goldsmid Professor of Hebrew at London University College for his painstaking work as a scholar and translator'—*Homiletic Review*.

MARCO LUZZATTO'S GLOSSES. On Menasseh ben Israel's 'Conciliator' (Hebrew and English). Collected and edited for the first time from the unique MS. in the Editor's possession. [Luzac & Co., London. Bloch Publishing Co., New York.] 1911.

'The title of this small volume speaks for itself, and the translation of the well-known Rabbi may be relied upon as correct and excellent.'—*Asiatic Quarterly Review*.

'Well worth the labour expended on it.'—*Jewish Chronicle*.

SINDBAN AND THE SEVEN WISE MASTERS. First English translation from the Syriac. [Folk-Lore Journal.] 1897.

TARGUM TO THE 'AMIDAH'. First English translation. [Semitic Series, Kohut.] 1897.

CHILDREN'S SERVICE BOOK. For the New Year and Day of Atonement. (Hebrew and English.) First and Second Editions. [Wertheimer, Lea & Co., London.] 1909.

'The outcome of Dr. Gollancz's self-sacrificing labours is an exceedingly useful volume. The book contains some valuable notes. . . . Dr. Gollancz's prayers are among the best things in the book.'—*The Jewish Chronicle*.

THE BOOK OF PROTECTION, being a collection of charms edited for the first time from Syriac MSS., with 27 Illustrations. [Oxford University Press.] 1912.

'The publication of these charms is of extreme value from a philological point of view, and Professor Gollancz has rendered a great service to Syriac literature by his scholarly publication. He has often succeeded in giving an intelligent translation of texts otherwise very corrupt and unintelligible. . . .'—*Journal of the Royal Asiatic Society*.

'Dr. Gollancz is to be cordially thanked for making public these interesting texts, which are quite a new feature in our Syriac literature. Besides the texts there are a number of quaint illustrations well reproduced from the MSS. A and B.'—*Journal of Theological Studies*.

'Those who dabble in the eminently seasonable study of charms and spells will turn with delight to *The Book of Protection*, a collection of charms now edited for the first time from Syriac manuscripts, with a translation by Professor Hermann Gollancz.'—*Guardian*.

'Of extreme value not only for the student of Syriac charms but also for the comparative study of divination and magic. . . . Folk-lore is much indebted to Dr. Gollancz for his scholarly book.'—*Folk-lore*.

'This work is to be welcomed as enriching our knowledge of Syriac incantations. . . . Generally speaking, we are at one with the interpretation of the original as adopted in the emendations and translation. . . . These

emendations can, in the main, be well accepted. . . . The editor deserves the fullest thanks for his publication, and for the elucidation of documents bearing on ancient superstitions, of interest in various directions.'—Translated from the *Orientalistische Literaturzeitung*.

'The collection which Dr. Gollancz has now presented will make a real addition to the science of magic and incantations. . . . The whole makes a beautiful volume. . . . Those who are capable of judging of its merits will not be slow to recognise the service which the author has done to Syriac scholarship. . . . Professor Gollancz's books require no introduction to students of Oriental literature.'—*Jewish World*.

SEPHER MAPHTEAH SHELOMO (Book of the Key of Solomon). A facsimile reproduction of an original Book of Magic in Hebrew, profusely illustrated (described in 'Clavicula Salomonis' above). [Oxford University Press.] 1914.

'In the present work Dr. Gollancz supplies an excellent photographic reproduction of the entire MS., the original of which remains in his possession. . . . He prints, in addition, a number of extracts with translations by way of helping the student to read and appreciate the cursive Italian script of the original. . . . Our gratitude to Dr. Gollancz for the fine form in which this peculiarly interesting text has been placed before students of mysticism and folk-lore.'—*The Athenaeum*.

THE FOUNDATION OF RELIGIOUS FEAR. Translated for the first time from the Hebrew, and published in advance of a critical work by the author on Joseph Kimchi's *Shekel Hakodesh*. [Unwin Bros., Ltd., Gresham Press, London.] 1915.

'It is a book for the bedside and for that solitude which is the retreat of the troubled and perplexed. It makes a valuable contribution to devotional literature, and few men could have caught and communicated the spirit of the original better than Dr. Gollancz has done.'—*The Christian Commonwealth*.

Also a Special War Edition of 10,000 copies issued gratis to the troops. [Eyre & Spottiswoode.]

THE VALIANT WOMAN. Addresses to our Girls. [Greenberg & Co., London.] 1898.

SERMONS AND ADDRESSES setting forth the Teachings and Spirit of Judaism. [Unwin Bros., Ltd., London. Bloch Publishing Co., New York.] 1909.

'These thoughtful pages teem with exhibitions of soundest erudition. Dr. Gollancz is one of those modern Jews who cherish no sympathy with

any lax or reckless modernist speculations. But his outlook is of extraordinary breadth. . . . The volume is one which will be found to be full of varied interest, and for religious readers of all classes.'—*Homiletic Review*.

'Have some interest even for those who are not Jews. . . . They contain many things well said, and touch many topics of modern interest. . . . Altogether this is an interesting volume.'—*The Guardian*.

'Here we have a volume of ordinary Synagogue Sermons by a distinguished Jewish minister, one who is fully alive to the disturbing influences of the twentieth-century civilization, but would have his congregation held fast amidst them all to the laws and traditions of the fathers. . . . Among the addresses as distinguished from the sermons, the most important is one that was delivered by Dr. Gollancz as President of the Jewish Historical Society . . . and admirably exemplifies the author's acknowledged mastery of Anglo-Jewish history, not only in its broader aspects but in its obscure phases and minute details.'—*The Glasgow Herald*.

'Forms a valuable contribution to modern Jewish pulpit literature. The eighty-eight addresses, spread over a period of thirty-five years, deal in a very eloquent manner with almost all important issues of modern Judaism. By publishing these lectures, Professor Gollancz undoubtedly rendered a great service to all English-speaking Hebrews on both sides of the Atlantic. . . . Dr. Gollancz is painstaking to vindicate the position of Judaism. . . . Dr. Gollancz possesses the mysterious power to strike the chords which vibrate sympathetically in all earnest minds and hearts of different shades of religious opinion.'—*The American Israelite*.

'This bulky volume helps us to realize what an important place the sermon must play in the Jewish Synagogue which has the good fortune to have in its pulpit so earnest and so scholarly a man as Professor Hermann Gollancz. . . . One or two of the addresses show Dr. Gollancz as a powerful protagonist of Judaism. . . . Quite a notable thing in its way is the sermon on Revivalism.'—*The Newcastle Daily Chronicle*.

'All that he has to say may count on an attentive consideration from his co-religionists, and also from those who wish to know something of what a representative Jewish speaker . . . a man of proved scholarship, of wide interests and many activities, has to say on . . . the various subjects on which he writes, often with obvious forcefulness and effect.'—*Bookseller*.

SERMONS AND ADDRESSES. Second Series.

[Chapman & Hall, Ltd.]

1916.

'When a collection of Addresses is marked by deep reverence, true scholarship, and earnest charity, it can be commended to the student for its learning and to the layman for its lucidity and fervour. The book is marked by freshness of treatment and independence of thought, and the style has an elevation which comes from great matter combined with clear expression. Dr. Gollancz shows himself to be acquainted with modern theories, and what is more important still, he has made up his mind about them, and his comments are shrewd and helpful.'—*Jewish Chronicle*.

'Lofty is the morality preached, broad the learned Rabbi's outlook on life.'—*Sunday Times*.

'There is a fine eloquence and a genuine literary flavour about the discourses of the Rev. Professor Hermann Gollancz, who is one of the most eminent leaders of thought in British Jewry. . . . We hope many Christians will read it (this book) as well, and we are sure that they will do so with pleasure and edification. . . . His high tone, his patriotism, his faith are beautiful things, and it is well for the Jews of this country that they have

such eloquent spokesmen and leaders as this scholarly, devout, and broad-minded divine.'—*The Western Mail*.

'The author bears a name well-known outside the limits of British Jewry. He and his younger brother Israel rank among the notable representatives of modern Jewish thought and life. The 'Sermons and Addresses' present Judaism from the point of view of a sincere and convinced and enthusiastic adherent, and they set it forth in a very attractive light. . . . There is much to which the Christian would give his hearty consent. And the whole tone of them is reverent, reasonable, and spiritual.'—*The Aberdeen Daily Journal*.

SHEKEL HAKODESH (The Holy Shekel) and YESOD HAYIRAH (The Foundation of Religious Fear).
The former edited for the first time from MSS. in the Bodleian, the latter from MSS. in the British Museum. Hebrew text, Translation, Introduction, and Notes. [Oxford University Press.] 1919.

'“The Holy Shekel” with the “Foundation of Religious Fear” is cosmopolitan and of all the ages, in so far as the practical religion of the Hebrew has become the ideal of civilized morality.'—*The Times*.

'Two quaint treatises well worth editing and translating. . . . The Hebrew Professor Gollancz has succeeded in turning into strong and excellent English, which never loses the meaning of the original. . . . The volume deserves a cordial reception from scholars, for it has been produced in no spirit of commercialism, but in the interests of pure scholarship.'—*The Daily Telegraph*.

'Prof. Gollancz, who gives us the Hebrew texts in a well-edited form, and also acts as the interpreter of their contents in English, had been zealously engaged on this undertaking for a number of years. . . . The result must be pronounced praiseworthy for the most part, and even happy in a considerable number of instances.'—*The Athenaeum*.

'Dr. Gollancz has investigated the sources of his compilation with patience and much learning, and if he is not quite satisfied with the result (for it is a most complicated business), there is no doubt that he has brought us much nearer the truth. Dr. Gollancz has included in this fine volume the text (with translation, notes, and introduction) of another Hebrew work, the Yesod Hayirah.'—*Expository Times*.

'Dr. Gollancz deserves high praise for his notable addition to works concerned with Hebrew knowledge presented in English dress, with a wide appeal to all interested in the best thoughts in different lands and tongues.'—*The Observer*.

'The author has published the results of his careful investigations in a form which places all students under the deepest obligation to him for his disinterested effort. . . . It needs a rare union of qualities to produce a work of this scope and grade of “The Holy Shekel”.'—*The Jewish Chronicle*.

'This is a workmanlike edition. . . . Dr. Gollancz has edited the two treatises with pious care and a wealth of technical textual notes.'—*Glasgow Herald*.

**DODI VE-NECHDI (Uncle and Nephew) OF BERA-
CHYA HANAKDAN.** Edited for the first time.
Hebrew text, Translation, Introduction, and Notes.
To which is added the first English translation of
Quaestiones Naturales of ADELARD OF BATH.
[Oxford University Press.] 1920.

‘The treatises here given take us back to the England of the 12th century and the first period of Scholasticism. . . . In the present volume the Professor of Hebrew at University College furnishes the first English translation of Adelard’s “*Quaestiones Naturales*” along with Berachya Hanakdan’s “Uncle and Nephew”—Berachya thus adapting Adelard. Full help is given by Dr. Hermann Gollancz for testing the manner and method of this adaption.’—*Times Literary Supplement*.

‘Prof. Hermann Gollancz continues to add to the lustre of Hebrew scholarship in England with a rapidity which is equally creditable to his industry and to his learning. . . . In putting their writings (of these two worthy men) before the world in a modern readable form, Prof. Gollancz has done good service. His difficulties with the Hebrew MSS. must have been very great, for in parts they are exceedingly obscure, but all competent students will agree that in their decipherment and translation he has been exceedingly successful.’—*The Daily Telegraph*.

‘English readers owe a debt of gratitude to Dr. Gollancz for having made accessible to them the two works now before us.’—*The Lancet*.

‘Dodi Ve-nechdi . . . an eloquent testimony to the author’s own keen devotion to Jewish idealism and Jewish learning.’—*Jewish Chronicle*.

‘Professor Gollancz is one of our best known authorities on Hebraic study, and the care and scholarship bestowed on this interesting little work is worthy of all praise. . . . Of great importance historically, and not uninteresting to the student, who may catch in them something of Sir Thomas Browne.’—*Glasgow Herald*.

‘Berachya Hanakdan—a Jewish scholar of the thirteenth century—was lost track of by the historians even though he seems to have played a prominent role in medieval literature. The Fox Fables were his only printed work before 1902, when Prof. Gollancz edited and translated some of his manuscripts and entitled them *Ethical Treatises*. . . . Berachya’s Dodi Ve-nechdi is an adaptation of the *Quaestiones Naturales* of Adelard of Bath. . . . The scholarly arrangement of Professor Gollancz’s work makes it easy to prosecute a comparative study between the two authors. He incorporates in this volume a translation of Adelard’s *Quaestiones Naturales*. This is the first English translation from the only existing Latin edition of 1480. . . . He also appends at the end of his introduction a table indicating the relation between the respective chapters in the corresponding works. The scholarly introduction as well as the pleasant and facile style of the translation, faithfully rendered, greatly enhance the value of this volume which is an interesting contribution to medieval literature.’—*Journal of Philosophy (U.S.A.)*.

TOPHET AND EDEN (Hell and Paradise). First
English translation in rhymes—prose from the
Hebrew by Emanuel Romi. [University of London
Press.] 1921.

‘The translation of Emanuel’s “Tophet and Eden” . . . has been issued

on the occasion of the sexcentenary of Dante, by perhaps the most learned Rabbinical scholar whom we possess, Prof. Hermann Gollancz.'—*Saturday Review*.

'Dr. Gollancz has shown considerable ingenuity in making an English rhymed prose translation in imitation of the Hebrew rhymed prose original of Immanuel. . . . Dr. Gollancz may congratulate himself on his appropriate contribution to the Dante commemoration.'—*Jewish Chronicle*.

'In translating this fourteenth-century Hebrew prose poem, Prof. Gollancz has provided English readers with a literary curiosity. The translation moves smoothly in its rhyming sentences. . . . Prof. Gollancz has contributed an interesting preface and a body of notes and references which illustrate in a striking manner the skill with which Biblical and Talmudic allusions are employed in the poem.'—*Scotsman*.

'We owe Rabbi Dr. Hermann Gollancz a double debt, one for his erudition in translating this poet, and another for his scholarly aptitude in raising a topic of interest at the proper psychological moment.'—*Jewish Guardian*.

'An imitation of the "Divine Comedy" by a fourteenth-century Jewish poet, translated by one of the foremost of English Hebraists, would at any time claim at least the curiosity of Dante scholars, and their grateful acknowledgement is due to Prof. Gollancz for the labour spent on making it generally accessible in this sexcentenary year. . . . His notes, collecting the Biblical and Talmudic parallels and allusions which teem on every page, are a mine of learning worthy of his reputation.'—*Manchester Guardian*.

'Interesting piece of work . . . of very great value to students of Dante, since it is the first English version of a work very intimately connected with the Divina Commedia.'—*Liverpool Post*.

'Its breadth of thought is remarkable, and paragraphs 21-3, and 32, are a complete commentary upon life itself.'—*Glasgow Herald*.

'Prof. Hermann Gollancz has brought to the celebration of the Dante sexcentenary an offering that is decidedly more piquant than the majority of current tributes.'—*Observer*.

RHYMES ON MORAL INSTRUCTION attributed to
Rabbi HAI GAON. A new and critical version.
Text, Translation, Introduction, and Notes. [Oxford
University Press.] 1922.

'An interesting contribution to our knowledge of Hebrew literature. . . . Dr. Gollancz has been able to furnish a fuller and more intelligible text and translation than have hitherto been possible.'—*Glasgow Herald*.

'By its publication Dr. Gollancz has increased the debt which all lovers of books already owe him.'—*Jewish Chronicle*.

'Dr. Gollancz has placed a charming book in the hands of the Jewish public . . . lovers of *belles lettres* will find it a valuable acquisition to their library.'—*Jewish Guardian*.

PEDAGOGICS OF THE TALMUD and that of modern times. A comparative study. [Oxford University Press.] 1924.

'We are glad to see this account of the Jewish educational ideals and practice in English. . . . Sir Hermann Gollancz sets forth the matter very clearly, and suggests comparisons with modern education.'—*Glasgow Herald*.

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